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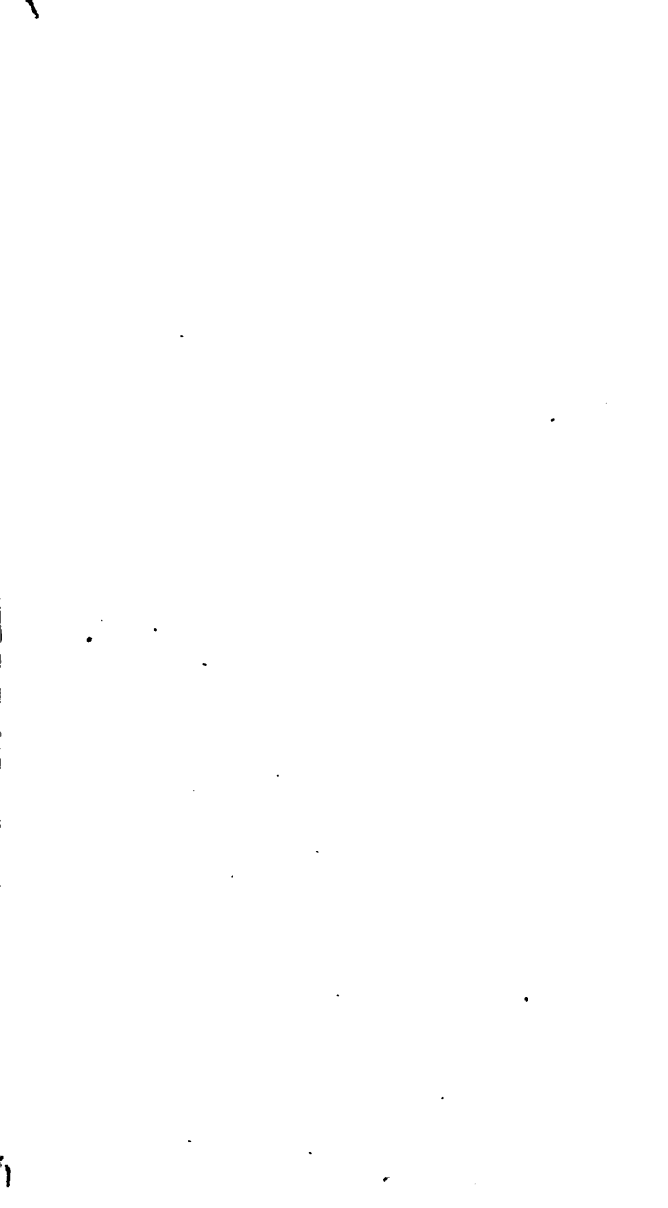


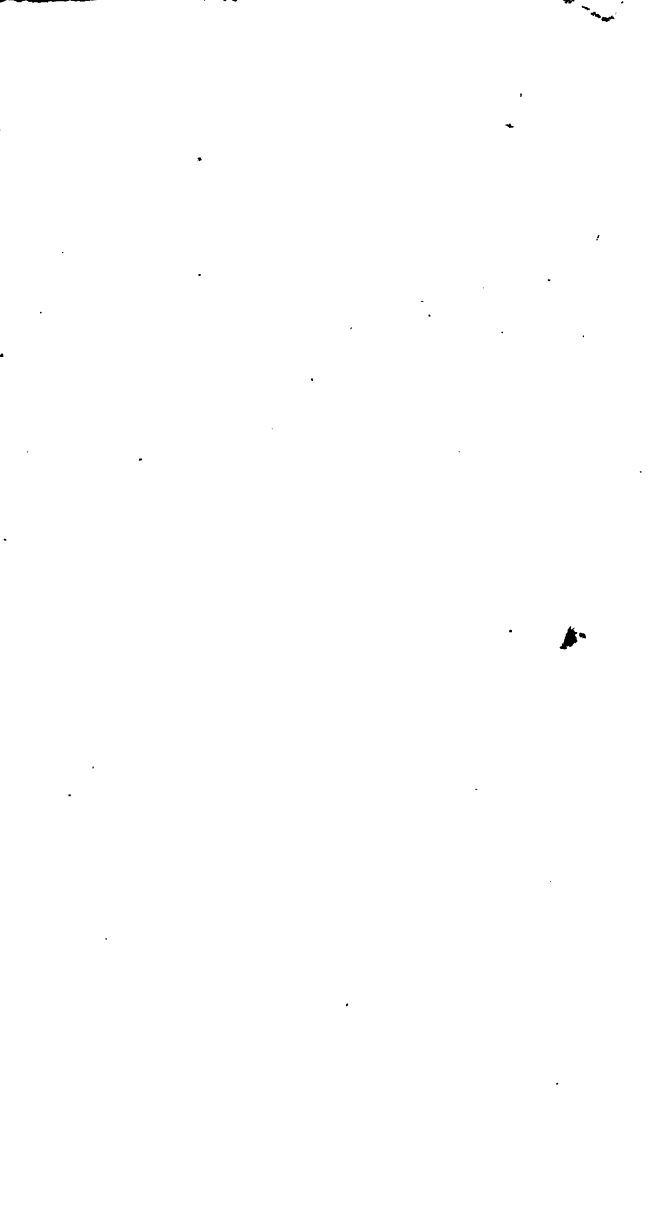
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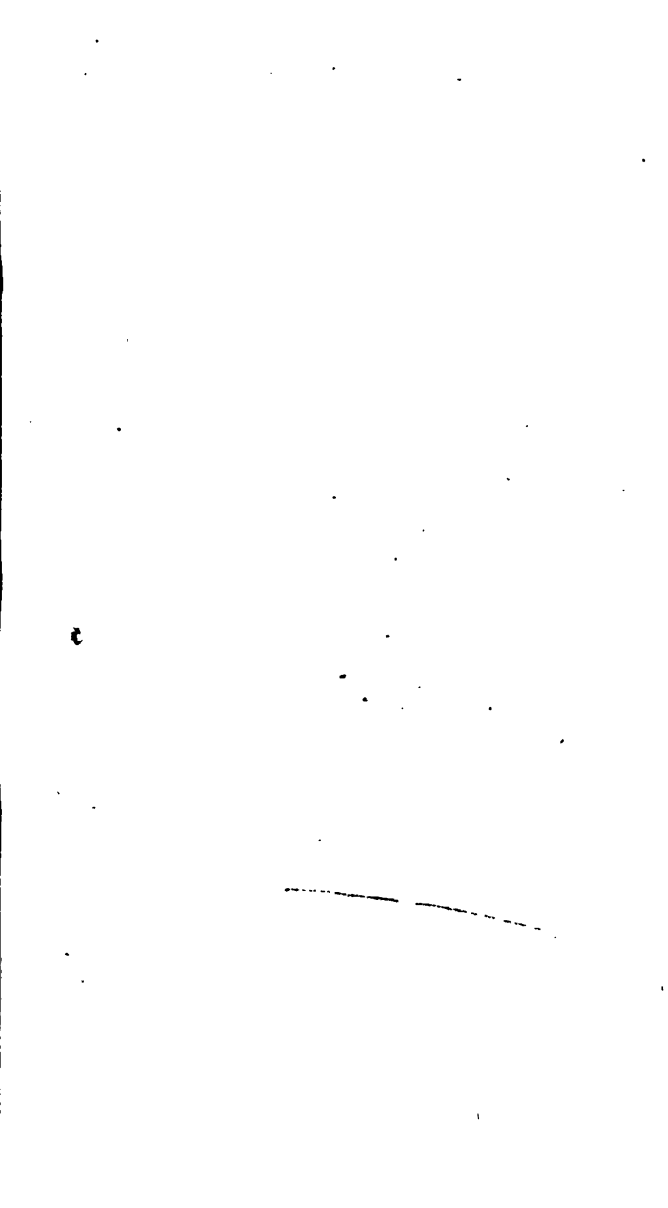
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**HISTORY OF ELENOR WILLIAMS.**  
**THE SICK MAN'S FRIEND.**  
**THE WAY TO WEALTH.**  
**AN AFFECTIONATE ADDRESS TO THE POOR.**  
**FRIENDLY ADVICE TO THE UNLEARNED.**  
**SELECT APHORISMS OF DR. WHICHCOT.**

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**BOSTON :**  
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**1820.**

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**THE**  
**HISTORY**  
**OF**  
**ELENOR WILLIAMS.**

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**BY THE AUTHOR OF**  
**THE "ORPHAN SISTERS," AND THE "OLD SOL-**  
**DIER."**

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From the estate of  
Lawrence Bond

**THE**  
**HISTORY**  
**OF**  
**ELENOR WILLIAMS.**

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In a pretty village, about three miles distant from Bristol, lived a woman named Elenor Williams. She was one of its oldest inhabitants, being upwards of seventy years of age ; and was so much beloved for her kind, benevolent, pious disposition, that she was generally distinguished by the title of *good Mrs. Williams*. By industry and economy she had saved sufficient to enable her to live in comfort, and to spare something to her poor neighbours : besides which, she found various ways of being useful to

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them. She was an excellent nurse and skilful doctress, and many of the villagers who were too poor to call in a doctor when they were ill, owed the preservation of their lives, to her kind attentions.

Nor were her exertions confined to the restoration of bodily health : she was unwearied in her endeavours to lead all with whom she conversed into that path of righteousness, which she had herself so happily trodden. She earnestly prayed her heavenly Father that her efforts might not be wholly vain. "The prayer of the righteous availeth much;" she enjoyed the never ending satisfaction of turning many sinners from their evil ways, inspiring them with the love of virtue, and leading them to the practice of it. Much of her time was spent in endeavouring to instil into the tender minds of her young neighbours, the great principles of truth, honesty and sobriety ; founded upon humble love and profound reverence towards their Creator, and upon an ar-

dent desire to please, and fear to offend him. She likewise exerted every means in her power, to wean them from habits of idleness, that great destroyer of goodness; and to induce them to become useful to the extent of their strength and power: thus striving to lay for them the foundation of a virtuous and comfortable life, and what is of far greater importance, to open to them the glorious prospect of that life, where the righteous shall enjoy perfect and never-ending happiness.

Mrs. Williams was, as benevolent people usually are, very fond of children and young people, and generally beloved by them. Her most distinguished favourite was Fanny White, the daughter of a respectable farmer in the village, who had married her niece. Fanny was about fifteen years old; sensible, well disposed, and much attached to her great aunt, with whom she spent a large part of her time, and would gladly give up the gayest party of young persons of her own



age, to sit and converse with her. Indeed Mrs. Williams's manners, although perfectly simple, were so much superior to those of the generality of people in her rank of life, her dress was so neat, her house so clean and comfortable, and her countenance expressed so much benevolent sweetness, mingled with intelligence, that it was impossible for any body, possessed of a good heart, although unacquainted with her story and ignorant of her character, to enter her habitation, see her and hear her speak, without feeling inclined to love and respect her.

One evening, having prepared her dish of coffee, her young favourite entered, saying, as she ran to embrace her, " my dear aunt, my mother is gone to drink tea at Mrs. Grant's, and has given me leave to stay with you till eight o'clock, if you will permit me."

" I am always happy in your company, my love," said Mrs. Williams, kissing her affectionately, " and this evening I

particularly wanted you; for I am going to make a cap for poor old Betty Lewis, and as my eyes are not so good as they were a few years ago, you shall assist me."

"With the greatest pleasure," said Fanny, "and whilst we work, perhaps you will have the goodness to tell me some pretty story."

"I shall be sorry to disappoint you my dear child," said Mrs. Williams, "but I fear I have told you all I know."

"I hope not," answered Fanny, "I hope you will recollect many more." Then after a pause she added, affectionately taking her hand, "I have thought of something which will do charmingly if you approve it."

"What may that be?" asked Mrs. Williams, with an encouraging smile.

"I have remarked," replied Fanny, "that among the stories which you have told me, those about good people have always been the most pleasing. Now my

dear aunt, as you are one of the best women in the world, your history, if you will be so kind as to relate it, will, I am sure, make a delightful story."

"My love," said Mrs. Williams, "you judge of my merit by your affection for me."

"No indeed I do not," interrupted Fanny, "for every body loves you ; and you know, you are generally distinguished by the title of *good Mrs. Williams* : besides which, my mother, who I am sure would not on any account tell an untruth, is always praising you, and saying that, under heaven, she owes every thing to you."

"Your mother," said Mrs. Williams, "is a truly good woman, and that I have by the divine blessing contributed to render her so, is one of my greatest sources of happiness and gratitude. Happy lives seldom contain any thing worth relating ; and mine has upon the whole been a very happy one : nevertheless, as you wish to

hear it, and nothing better offers itself to my memory, I will recount it."

"Thank you my dear, kind aunt," said Fanny, in a joyful tone, "you shall see how industrious I will be in return for your goodness."

When the repast was ended, she took her work, and seating herself near her aunt, requested her to begin her history, which she, happy in affording pleasure to one she loved, did in the following words :

"My father was a bricklayer, and lived in a village near Monmouth. He was honest, sober, industrious, and good tempered : and my mother was a pattern to women in her humble situation. They had five children, of whom I was the youngest. By denying themselves nearly every thing, except absolute necessities, my parents were enabled to put my sister and my three brothers each to a day school for two years. My brothers took great delight in learning, and were so industrious, that at the end of this time,

they could read well and write, and cast accounts sufficiently to be of great use to them when they went out into the world. My sister, who was seven years older than myself, lived during the first eight years of her life with my father's mother, who, in general, humoured her to a very great degree, although at times she would be unreasonably passionate and severe with her.

“My mother often expressed a strong wish to have her at home, saying she feared her temper and disposition would be quite ruined by such very wrong treatment; and that she would rather work ever so hard to support her children than save herself, at the expense of seeing them made vain, idle and headstrong: but my father could not be prevailed upon to take her from his mother, so she was obliged to submit.

“At the death of my grandmother she returned home; but, as my poor mother feared, she found her extremely

violent and unmanageable in her temper. She was put to school, but shewed no disposition to attend to any thing that was serious and useful. As she grew up, she became excessively vain of her person, which, unfortunately for her, was remarkably handsome. All the little skill and abilities she had were employed in dressing herself out, as she thought, to the best advantage; and she was constantly teasing my father and mother for better clothes than they could afford to give her: and when, by constant importunity, she had prevailed on them to give her a light calico gown and a white muslin bonnet and handkerchief, she expressed a strong desire to go to a dance, which was made by a number of servants in the neighbourhood, at a public house in our village. To this my mother steadily refused her consent, because she knew that such places may justly be called the road to ruin. Instead of hearkening to my mother's

reasons for her refusal, Anne cried violently, and uttered such language as no child ought ever to use to a parent. Disputes of this kind often happened; so often, that our cottage, which used to be so quiet and comfortable, became an almost constant scene of noise and wrangling; for when my sister was not disputing with my father and mother, she was generally tyrannizing over me, or quarrelling with my brothers. Frequently have I heard my parents lament and say, they feared Anne would never come to any good, and sadly did my father accuse himself, for having left her so long with my grandmother.

“When she was about seventeen years of age, they became very anxious to get her into some sober, regular family, as a servant; although it was difficult to say what situation she was likely to fill, with any credit to herself, or comfort to her employer. While they were enquiring for some place, in

which she would have a tolerable chance of giving satisfaction, a lady, who lived in the town of Monmouth, and was on a visit in the family of a neighbouring gentleman, happening to see her, and being struck with her appearance, asked her some questions, which she answered in a manner that added to her liking. She enquired about her family, and hearing that her parents were remarkably honest, sober and industrious, and burdened with a large family, she called on my mother and offered to take Anne into her service. Knowing that she was a lady of large fortune, and related to the squire of our parish, my mother thanked her very gratefully, and said, she should be most happy to place her daughter in her service; 'but,' added she, 'I must not return your kindness, Madam, by deceiving you, in respect to Anne's temper, which is far from what I wish; I fear, when you are acquainted with her faults, your intention will change, but it



is my duty to tell you the truth, notwithstanding.' She then, not without shedding tears, gave her a faithful account of my sister's disposition, and concluded by saying, she had had more trouble and uneasiness with her, than with her four other children together.

"The lady listened with a careless air to what my mother said, and then replied, 'you see these trifles in too serious a light, my good woman. If your daughter is a little vain of her person, and rather fonder of pleasure than you at present are, it is not very extraordinary at her age: as she grows older she will become wiser; and I have no doubt but that she will make it her study to please me.'

"Anne, who was present, courteseyed, and assured her she would do every thing in her power to gain her favour; to which the lady answered, 'that is all I require, and I have no doubt but you will be a good girl and follow my directions in every thing.'

"This speech was followed by further promises of obedience and good behaviour, with which she was so perfectly satisfied, that she ordered my sister to come to the Hall the very next day.

"She was no sooner gone, than Anne broke out into the most rapturous expressions of delight at the thought of being freed from the restraints under which she then lived, of wearing fine clothes, and taking up her abode in a fine house. She paid no attention to the good advice which my mother, in the tenderest manner, and with tears, offered her; but, on the contrary, reproached her for having, as she expressed it, tried to rob her of the lady's good opinion, by giving her such a shameful character.

"Although my mother greatly feared this was not the kind of mistress who was likely to be of real use to Anne, yet was she so weary of continually

struggling and contesting with her, that she endeavoured to divert her thoughts from the many dangers to which so rash and vain a girl was likely to be exposed, and fix them upon the comfort her husband, her children and herself would probably enjoy, when freed from the constant vexation which her obstinate, violent temper occasioned them.

“ Having clothed my sister as well as she could, partly out of her own slender stock of necessaries, she the next day accompanied her to the Hall, from whence Anne, in about a week, attended her lady to Monmouth, and soon after removed with her, as my parents learnt, by a short letter, which was the only one they ever received from her; and many years passed before I saw or heard from her again; in what state I then found her you shall presently hear.

“ After my sister was gone, our little family became truly comfortable; all the wranglings and quarrels, which she had

so often caused, being at an end. My two eldest brothers hired themselves to a rich farmer in the neighbourhood, who in a short time made James his bailiff, which situation he had held about four years, when he was taken from this world by a fever, to the great regret of his master, who immediately put my second brother in his place. Richard, who was a sensible, prudent young man, had, by strict economy, although he never wronged his employer of a farthing, in about fifteen years, saved money enough to enable him to take a small farm; and his generous master, as a reward for his fidelity, made him a present of a fine cow, a pig and six sheep, of a particularly good kind, all which, together with the stock he himself purchased, by his care and good management, increased and prospered.

“ John, my youngest brother, was put apprentice to a shoemaker, and, when his time was out, continued to work with

him, and behaved so well, that his master, growing old and infirm, took him into partnership.

“Having only myself, then twelve years old, to maintain, my parents permitted me to take my turn at school, to my great joy ; for I wished much to learn to read and work. They were rendered happy by the good conduct of their sons, but lived not to lament the death of the oldest, nor to rejoice in the prosperity of the other two ; for they had been settled in their places only a few months when my good father died very suddenly, and my mother, whose health had never been strong, was, in less than six months after, taken so dangerously ill that I was obliged to leave off going to school and stay at home to nurse her. Many of our neighbours, both rich and poor, were very kind to her, and my good brothers, James and Richard, denied themselves every thing that they might send their

earnings to her, Poor John had no money to send ; but the good character which every body gave him and her two eldest sons, soothed her pains and cheered her in her last hours. Thus I have the satisfaction of knowing that my dear mother had many comforts and alleviations under her sufferings ; but her days were accomplished : it was not the will of Him, 'in whose hand our breath is,' that she should longer continue in this world of trial. She supported her long and painful illness with exemplary patience, and died with a resignation and composure, which impressed my young mind in a manner never to be forgotten.

"My mother had a half-sister, considerably older than herself, whom she had not seen for many years ; having, from the time she first went to service, lived several miles distant from her. A few days before the death of my dear parent she came to our house, and expressed great sorrow and disappointment

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at finding my father dead and my mother so ill.

“She told us that she kept a shop in the city of Gloucester, and hearing that our family were all industrious and doing well, she had resolved to come and see us. She further informed us that she began business with some money which was left her by an uncle, and that she was then worth a great deal more than when she first opened her shop; adding that if my father had left any money behind him, or my brothers had saved any part of their wages, she would take it and pay good interest for it, which would be a great advantage to us, as it was difficult to find places where money could safely be put.

“My mother thanked her for what she thought her kind offer, but said that the largeness of his family, together with the dearness of all the necessaries of life, had put it out of her husband's power to save any thing; as it required all his

industry and sobriety to support his children in health and comfort, and give them a little schooling; that as for her sons, they had so kindly supported her during her long illness, that she was sure it must have cost them all they could possibly spare out of their wages, and that the furniture of their little habitation would be all they would be worth after her death.

“ My aunt seemed very sorry for my mother’s illness, and told her that if she did not recover she would, after her death, take me to live with her, a promise for which my dear parent felt very grateful, and thanked her with many tears, telling her she had removed the only weight which lay heavy at her heart, the thought of leaving her poor little girl in a wide and wicked world, without any friend, who had the power to instruct and protect her. ‘ Yet,’ continued the dear saint, clasping her hands, and looking upward, with faith



and love expressed in her pale countenance, 'why should I say so? Is she not in the hands of that all-powerful and all-merciful Being who has said, *leave thy fatherless children to me?*'

"My good brothers joined to pay all the expenses of their dear mother's funeral, after which they sold the furniture of our cottage, which, as we had all kinds of necessaries, and all good and comfortable, brought upwards of thirty pounds. This money they gave to my aunt, taking her note of hand, and telling her that if she would be kind to me, and bring me up in her business, they did not desire to receive any interest for it. This she readily promised, adding that she looked upon my brothers and myself as her children, and that at her death all she got by her business should come amongst us.

"The day after the sale I took a tender leave of my dear brothers, and, together with my aunt, got upon the top

of a coach, which conveyed us the same day to Gloucester. We were set down at an inn, from whence we proceeded to my aunt's house, which was in a very narrow street in the middle of the city. She was what is called a broker, or one who buys and sells second hand furniture.

"Upon entering the shop, which was full of chairs, tables, looking-glasses, and such kind of things, she was met by a man and woman, who appeared to be as much at home as herself, and who, she told me, were Mr. and Mrs. Jones, her partners. We all went into a kitchen, behind the shop, the sight of which gave me the most gloomy, uncomfortable feelings: it was large, low, dark and very dirty, and almost as full of old furniture as the shop. The unpleasant looks of the man and woman, together with the dismal appearance of every thing around me, struck so forcibly upon my heart, that I burst into tears. My aunt chid

me severely ; the woman called me ‘ a little fool,’ and the man said, ‘ oh ! it is a strange place, to-morrow we’ll set her to work, and then she’ll have no time for crying.’

“ To work I was accordingly the next day set. The house was old and large : in the upper part of it several families lived, whom we never saw, but as they passed up and down the common stairs ; but those stairs, which were constantly dirtied by the feet of so many people, together with the rooms which belonged to my aunt and her partners, I found I was required to keep clean, and that it would, likewise, be my business, to go upon all their errands, and assist, as far as I was able, in preparing their meals.

“ This was not what I expected, as my aunt had promised my brothers that she would teach me her business, and treat me in all respects as her own child. Yet I should have patiently submitted to her will, and to the utmost of my

power have followed her directions, had I been treated with any tolerable degree of kindness; but this was by no means the case. My aunt's temper was harsh and violent, and that of her partners equally so. They often quarrelled and disputed with each other, and to me they never spoke, but in the voice of command or anger. I was driven about from morning till night, first by one, then by another of them, being scarcely allowed time for necessary food or sleep: and what was far worse, being often sworn at, and called by strange bad names, threatened and terrified, so that my spirits, which were naturally high, quite sunk, and my life became a burden to me.

“ Even Sunday, that happy day upon which I had always been accustomed to be dressed quite clean, and to go with my father and mother to our place of worship, twice at least, now brought me neither rest, cheerfulness nor instruction.

My aunt and her partners lay in bed much later on that day than any other : something which they thought nice, was always provided for dinner, and myself, with either my aunt or Mrs. Jones, were employed all the morning in cooking it. In the afternoon they either went out, in which case I was left at home alone, to take care of the house and prepare supper, or three or four men came to smoke and drink punch, and sometimes as many women, to drink tea ; whichever it was, my business was to wait and tend upon them, and I was often obliged to sit up alone, till one or two o'clock, indeed I could seldom get to bed before eleven or twelve.

“ In a few months these late hours, together with the want of fresh air, to which I had always been accustomed, and constant labour and fretting, began visibly to affect my health ; my appetite failed, and I became pale and very thin ; but these were not the worst consequences of my unhappy situation. I was so

much afraid of my aunt and her partners, that I never broke a cup or plate, or committed the smallest mistake, without trying to conceal, or telling falsehoods in the hope of excusing it. From living so long with people who never said a prayer, read a good book, or uttered a pious or just sentiment, the good impressions I had so happily received, began to wear fast away. I seldom thought of God, or of goodness, gave way to passion and ill-humour, entertaining for Mr. and Mrs. Jones, and still more for my aunt, the most violent hatred, often wishing it were in my power to use them as ill as they did me. In this wretched state of mind and body did I continue until I was fourteen years of age, being rather more than twelve months, hopeless of any change for the better, and every day becoming less worthy and more miserable.

“At length, I began to harbour the thought of making my escape from my aunt, and getting back to my brothers.

For such a journey I was, indeed, very ill prepared ; I had few clothes, not one farthing of money, and my strength was much diminished ; yet, upon this project did my mind dwell almost day and night, and I resolved to put it in execution, although I knew of no means but begging my way to Monmouth.

“ After much vain consideration, I resolved to leave Gloucester, on the following Sunday afternoon, when I expected to be left in care of the house, knowing that my aunt and her partners were to walk to a tea house, at some distance in the country. The only leisure time I was ever allowed, was while the family were at dinner, during which time I was required to sit in the shop, which was divided from the kitchen by a dark, narrow passage, that I might call one of them, if any customer happened to come.

“ Two days before my intended flight, I had just sat down in my usual place, and was beginning to think over my pro-

jected journey, when a lady, about thirty-five years of age, passing slowly by, suddenly stopped, to look at an easy chair, which stood near the door. Having viewed it for some moments, she turned into the shop. I ran immediately to call Mr. Jones. In a little time the lady purchased the chair, for which she agreed to give a guinea and a half, and taking out of her pocket a red morocco purse, she opened it, saying, 'here is a five pound bank note, can you give me change?' This Mr. Jones immediately did; and the lady, having directed him where to send the chair, quitted the shop.

"As soon as she was gone, he returned to his dinner, and I was again sitting down, when my attention was caught by the sight of the purse out of which the lady had taken the bank-note, lying before me, upon the floor. I eagerly opened it, and found that it contained, not the change which Mr. Jones had given her,



she having put that loose into her pocket, but two notes, of the same value as the one he had received from her.

“ My joy, at this discovery, was not to be described. ‘ Yes,’ I inwardly exclaimed, ‘ with these I shall easily perform my journey. I shall fly from this hated place: I will go to my dear brothers.’ Scarcely had this thought passed through my mind, when others of the most bitter kind succeeded. My conscience told me that the notes were not my own; that I knew to whom they belonged, and that it was my duty to return them to their rightful owner. I have already said, that my good principles were greatly weakened, but they were not wholly destroyed. My struggle between honesty, and the strong desire to keep what I thought would be so very useful to me, was violent, and I greatly fear I should have put the purse into my pocket, which had I done, I had probably been lost to every hope of

honesty, or comfort, in this world, when the thought, most fortunately, occurred to me, that it would be very difficult to a poor young girl, like me, to get notes of such value changed, without drawing upon me the suspicion of having come dishonestly by them. This fear, joined to that of committing so wicked an action, determined me instantly to follow the lady, and restore her property to her. This resolution was confirmed by the hope that she would give me something in return for the purse, which I might use without danger, and which might enable me to pursue the journey, upon which my whole heart was set, with some degree of safety and convenience.

“No sooner had I taken this resolution, than I darted out of the shop, fearful lest the lady should be gone too far from me to overtake her. I had not run more than two or three hundred yards before, to my great joy, I saw her speak-

ing to a young woman she had met in the street.

“Just as I came up to them, the young woman courtesied and said, ‘Thank you, dear madam, for all your goodness. I will take the easy chair home with me, in which my poor mother will never recline, without offering up grateful prayers for your health and happiness.’ At which words she left her, and the lady walked slowly forward.

“I was so much out of breath, with haste and agitation of mind, being in a very weak state of health, that I could, upon overtaking her, only say, ‘Madam, madam! have you lost any thing?’

“‘Not that I know of,’ she replied, looking at me with some surprise.

“‘Yes you have,’ I answered, ‘is not this purse yours?’

“‘It is,’ said the lady, ‘where did you find it?’ I told her; upon which she opened it, and seeing the notes safe, she

asked me if I knew the value of those papers ?

“ ‘ Yes, madam,’ I replied, ‘ they are the same with those you gave my master ; they are worth five pounds each.’ ”

“ ‘ And had you no inclination to keep them for your own use ?’ asked the lady.

“ ‘ Oh yes, madam ?’ replied I, ‘ a very strong inclination, they would have made me happy.’ ”

“ ‘ Why then did you not keep them ?’ asked the lady, looking earnestly in my face.

“ ‘ Because,’ answered I, ‘ if I had kept them, I should have been a thief !’ ”

“ ‘ You are a good girl, indeed,’ exclaimed the lady, her face beaming with kindness ; ‘ are you servant to the people who keep that shop ?’ ”

“ I answered, with a sigh, that I was. ‘ Are you content with your situation ?’ asked she. .

“ ‘ Oh no !’ I exclaimed, ‘ I am very miserable.’ ”

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“ ‘Tell me,’ said she, ‘what is the cause of your unhappiness? You look very ill.’

“ ‘Yes,’ answered I, ‘I am often very ill, but I dare not stay to tell you now. If I am missed out of the shop, they will scold and swear at me all day, and perhaps my aunt will give me no dinner, or beat me.’

“ ‘Poor child!’ said the lady, in a tone of great compassion, ‘have you any parents? Tell me all about your situation; perhaps I may be able to assist you.’

“ Encouraged by her kindness, and for a moment forgetting the fear I constantly felt of those with whom I lived, in as few words as possible I told her my melancholy little history; ending with my determination to run away from my present wretched situation, and, if possible, get back to my brothers.

“ The lady considered for a moment, then looking at me, with eyes full of ten-

derness, she said 'my poor child, such a journey, taken alone, at your age, and in your state of health, would be attended with many dangers; and should you arrive safe at the end of it, your brothers may have quitted the places in which you left them. Something better may be thought of for you.' Then after reflecting again for a moment, 'will you,' said she, 'come and live with me?'

"Never shall I forget the sudden rush of joy which at that moment filled my heart; 'Oh yes!' I exclaimed, 'I will live and die with you, I will serve you by night and by day, and follow you all over the world.'

" 'I hope I shall not require such proofs of your attachment,' said the lady with a benevolent smile, 'I shall only expect that you will be faithful, modest, and attentive to all my directions. Go home, and be obedient to your aunt until to-morrow, when I will call and see what I can do for you: I should,' continued

she, 'have given you a reward in money, for your honesty in returning my purse ; but I will keep it for the purpose of clothing you, when you are, as I hope you soon will be, my servant.' So saying she smiled upon me, at the same time gently inclining her head, and walked forward.

"I stood gazing after her, until she was quite out of sight, and then slowly returned towards my prison, quite lost in the sweet hopes and expectations which had been so newly raised in my bosom. Out of this happy waking dream I was roused, upon entering the shop, by the sight of Mr. and Mrs. Jones, and my aunt, who all at once set upon me with a torrent of reproaches, oaths and threatenings, for having dared to leave the shop in their absence. As I had certainly been guilty of a fault in so doing, I ought to have told them where I had been, and to have begged pardon. But I knew they would be very angry with me for not bringing

the purse to them, which, had they been, honest people, I should have done ; but I knew them to be much otherwise, and that, had I taken it to them, neither the lady nor myself would ever have seen any part of its contents.

“ I have already said that I had of late been in a growing habit of giving way to hatred and passion, of uttering falsehoods, almost without remembering that it was a crime to do so, and of returning a part of the ill language I was constantly receiving. How thankful do I feel to my heavenly Father, for mercifully taking me out of so miserable and dangerous a situation, before I was entirely corrupted and made as wicked as those with whom I lived.

“ Filled with the hope of being soon taken out of their hands, I sullenly refused to tell them where I had been, or to promise never to commit the like fault again : and upon threatening to turn me out of the house, I told them I was



resolved to leave it as I would rather beg about the streets than live with them any longer.

“ Mr. Jones threatened to horsewhip me, indeed I thought he would have done it ; and my aunt was in such a rage that she gave me several violent blows ; but I felt as if nothing they could say or do could make me afraid. I took a wicked pleasure in increasing their rage, particularly that of my aunt, whom I hated more than any of them.

“ For that purpose I reproached her with having cheated my brothers out of thirty pounds, under pretence of supporting me in credit and comfort and teaching me her business. This put her into such a passion that she snatched up a stool, which happened to stand by her, and was upon the point of hurling it at my head when a gentleman entered the shop.

“ In a moment my aunt recovered the use of her reason ; she folded her hands

before her, dropped a courtesy, and with a smiling face enquired what the gentleman pleased to want. Mrs. Jones walked quietly out of the shop, telling me, in a calm voice, to follow her; and her husband went, with the greatest composure, to reach such articles as his customer enquired for.

“ I have often since reflected upon this scene, which placed the inexcusableness of giving way to passion in the strongest light. People often say they cannot help going into passion; yet I never saw but the entrance of some person, whom they considered as greatly above them, one for whom they have a high respect, or from whom they expect some considerable advantage, has instantly abated their fury if not entirely calmed it. They know that God is always present, that he hears all the oaths, threats and falsehoods they utter, and knows all the cruel and unjust wishes and desires which they suffer their hearts to

harbour. And shall not his presence check their violence? He who is the most powerful, the wisest, and the best of all beings. Shall the presence of a man stop the career of our folly, and shall we dare to disregard, to brave that of the Almighty!—But to return to my story.

“All day my aunt continued to reproach me for what she called my ingratitude and folly: often telling me she wished I was fairly off her hands, and adding, that I was a poor, weakly, spiritless thing, who would never be useful either to myself or any body else. Instead of crying and fretting as I used to do, I now felt a pleasure in saying what I knew would vex her; and I should have said much more than I did, had I not been restrained by fear. I have long been sensible that my conduct that evening, as well as upon many other occasions during my wretched abode in my aunt’s house, was extremely wrong; that in purposely provoking her to make use of

such expressions, as it now shocks me to think of, I was almost as guilty as herself: and I still tremble to think how near my folly had brought me to appearing before my great and offended Judge, in a state most unfit to enter into his awful presence; having not only the weight of my own habitual offences on my head, but the dreadful one of having, by my passionate provocations, caused a rash, unprincipled woman, to commit a murder. It is most dreadful to do any thing which we know to be wrong and offensive to our Creator, and nothing can be more so than intentionally causing a fellow-creature to sin.

“I could not sleep during any part of the following night; my mind was agitated between hope and fear; the hope of being released from my present wretched situation, and the fear of being disappointed: something I thought might happen to the lady, she might be taken ill and die that very night; she might be

obliged to go out of town upon some urgent business, and so forget me ; she might, upon farther consideration, change her generous intentions towards me ; nay, it was even possible she might only flatter me with a hope of being taken into her service, as an excuse for not giving me any thing for restoring her purse. This last thought, however, I rejected, as unlikely in the highest degree : the respectability of her appearance, the manner in which she had spoken to me, and the benevolence of her countenance, removed every apprehension of this kind.

“ In the morning I arose with the dawn, and collecting all my small stock of clothes, made them into a bundle, that I might be ready, at a moment’s notice, should the lady come and offer to take me home with her.

“ During the early part of the day, I was constantly peeping into the shop, and my heart beat violently whenever I heard

any one enter it. At last, as I was assisting my aunt to prepare dinner in the kitchen, Mr. Jones came to the door, and told her that a lady desired to speak with her. Unperceived, I followed her to the end of the passage, which divided the kitchen from the shop ; whereupon looking in, to my inexpressible joy, I beheld the lady. \ At first all my feelings were a tumult of delight ; this quickly changed to the most alarming fears, lest my aunt should refuse to part with me, and the lady go away and leave me. Almost breathless, I listened, and heard her ask my aunt, if she had not a niece living with her, who was much out of health ?

“ ‘ Yes,’ replied my aunt, ‘ she is a poor, weakly thing, who gives me more trouble, than her service is worth.’ ”

“ ‘ Then,’ replied the lady, ‘ you would, perhaps, be glad to part with her, particularly to one who is likely to take care of her, and afford her an opportunity of recovering her health.’ ”

“ ‘As to that,’ answered my aunt, she does what I want, well enough; and as I have taken her under my care, I should not choose to part with her.’

“ ‘But,’ said the lady, ‘if you can provide better for her than by keeping her yourself, you will, by parting with her, more perfectly fulfil your duty towards her. This part of the town is very close, and seems not to agree with her. I live in the country, and in my house she will probably recover her health.’

“ ‘Surely,’ cried my aunt, ‘she may live where I do; and pray what do you know of her? and why should you care whether she be sick or well? ’tis pity but every body would mind their own business, they would find enough to do, without meddling with what does not concern them.’

“ ‘Common humanity,’ answered the lady, without appearing to notice her loud tone and insolent manner of speak-

ing, ' should make every one feel concerned for those who are in want of necessities, and nothing is more necessary to our well-being in this world, than a tolerable state of health, particularly to those who have their bread to earn by their labour. I saw your niece yesterday, and from her looks I am certain, that unless very great care is taken of her, she will not long have the power to work for you or any body else. All constitutions are not equally able to bear close situations; I plainly perceive that if your niece remains much longer with you, she will become a great trouble and expence to you: I live in the country, where I am to-morrow going; I will take her with me, if you will consent: and I have no doubt, but that, in a few months, her health will be restored. As for any wages,' continued she, ' that you may owe her, I do not regard them, and you are welcome to keep any clothes she may have, to give to your next servant.'



“ My aunt answered, that she could afford to clothe and pay her servants without her assistance ; but added, ‘ if you have a fancy to the girl, e’en take her ;’ so saying, she called me with all her might. I was not long in obeying the welcome summons. ‘ Here, here is a lady who has taken a liking to you, and much good may you do her. Go,’ continued she, ‘ wash your hands and face, and put on your bonnet. I shall be right glad to be rid of you before you are a farther expence and plague to me.’

“ I ran to do what I was ordered, and returned in a moment with my little bundle under my arm.

“ ‘ What have you got there!’ thundered out my aunt ; ‘ are you about to rob me before you go.’

“ I answered that I had only got my clothes, and that if she chose it I would open the bundle and shew her what it contained ; upon which the lady, with great calmness and dignity, bade me put

the parcel down, saying she did not wish me to bring any thing away with me. She then desired me to go and wish my aunt health and happiness before I left her; in obedience to which order I was moving, though somewhat unwillingly, towards her, when she stepped forward, and rudely pushed me towards the door, saying, 'none of your speeches! I know you are glad at your heart to leave me, but I hope you will live to repent and wish yourself here again.'

" 'When you are calm,' said the lady, 'you will not, I hope, wish your niece so ill; on the contrary, I trust it will always be a comfort to you to reflect that she is fallen into good hands, and placed with one who will provide for all her reasonable wants, and endeavour to teach her her duty. And for your own sake, my good woman,' continued she, 'I entreat you to remember that this world will not last for ever, but that, in a few years, they who live the longest must appear

before that awful Judge, who knows not only our words and actions, but the very thoughts of our hearts, and who will reward or punish every one exactly in proportion to the good or evil he hath endeavoured to do in this world.'

" 'It is nothing to you how I live,' answered my aunt, half muttering to herself. 'I suppose you are not to answer for me.' 'No, certainly,' replied the lady, 'every one must answer for himself; the sins of a multitude will not excuse one of your's, nor will the righteousness of all the good people who ever were born avail you any thing; by your own conduct you must stand or fall: but if I had not given you my opinion, and, as far as it is in my power; warned you of the danger you appear to me to be in, I should have neglected what I think a very serious duty.' So saying, she turned to an elderly looking woman, who stood unobserved by me, at the shop-door, and said, 'Martha, take this child

home. I have a few calls to make and shall be with you by three o'clock.'

"Mrs. Martha accordingly took me by the hand, and I left the house, in which I had been so truly unhappy, with a light heart. We soon came to the house of a respectable tradesman, in a street at a considerable distance from that in which my aunt lived, where I found that Mrs. Gray, for that was the name of my dear benefactress, lodged.

"Mrs. Martha told me that her mistress was one of the best women in the world, always doing good to one person or another ; that she had about a month before come to Gloucester upon particular business, and was to return to the neighbourhood of Bristol, where she usually lived, the very next day, and to which place she had resolved to take me with her.

"A little before three o'clock Mrs. Gray came home, and, in a manner the most kind, gave me a complete change

of neat plain clothes, which she had provided for me, saying I should make every thing for myself which I farther stood in need of. When dinner was ready, I assisted Martha to lay the cloth and wait: my dear mistress saying, she wished me immediately to begin to learn to do whatever would make me useful; adding, "I hope, Martha, Elenor will be a good girl, and prove a comfortable assistant to you; your increasing infirmities require help. I will teach her all I know which is likely to be useful to her, and I have no doubt but you will act towards her in the same manner."

"Martha answered, coldly, that she should be glad to teach me what she could, provided I would be attentive. 'I hope,' added she, 'she has nothing of her aunt's temper about her. Indeed, madam, I wonder how you bore that woman's insolence; for my part, I could hardly keep my hands from her.'

“ ‘Would her violence,’ answered Mrs. Gray, ‘have proved any excuse for mine. On the contrary, as I have probably been better taught than she has, I should have been guilty of a greater fault, for ‘where much is given, much will be required.’ Besides, it is very wrong for any one to answer passionate people in their own way; by so doing, you not only act as wrong as they do, but, by adding to their violence, increase their guilt, and of course your own; for as there is nothing more worthy of a Christian than endeavouring to turn the unrighteous from the evil of their ways, so is there nothing more truly wicked than being knowingly the cause of another’s doing or speaking any thing which has been forbidden by the Almighty.

“ These words, which seemed to reproach me for the frequent fits of violence and ill temper, to which I had for some time past given way, and, particularly, for my late provoking behaviour to

my aunt, strongly impressed my mind, and laid the foundation for the conquest of my naturally warm temper, a conquest, which, by the blessing of God upon my dear mistress's instructions and my own efforts, I have in a great measure obtained.

“ On the following morning, a chaise drove to the door of the house in which my dear mistress lodged ; into which I followed her and Mrs. Martha, with feelings of delight and thankfulness which it is difficult to describe. On the evening of the same day we arrived in this village, where I have lived ever since, and where I hope to pass the short remnant of my life. Nay, do not sigh, my dear Fanny, its termination will not be hastened by our talking about it ; and as death must one day be the lot of all, happy are they who can think and speak of it without terror.

“ I have often pointed out to you the house, now inhabited by Mr. Wilson,

where Mrs. Gray formerly lived. In the course of our journey, I found that Martha was distantly related to her mistress, and had lived with her many years, during which time, she had been treated by her with uncommon condescension and kindness.

“ Upon our entering her house, she said, ‘ my good Martha, I hope your young assistant will prove a great comfort and help to your declining age ; and I expect, Elenor, that you will observe her directions in every thing, and endeavour to make yourself useful and agreeable to her. I shall, myself give you regular lessons, in reading, writing, accounts and needle-work, and if you do your own part, I trust you will soon become an excellent servant, qualified to fill a place of business and trust, in which case I shall not fail to recommend you.’

“ With a grateful heart, I thanked her for her goodness, and with great sincerity assured her, that my whole study should



be to render myself useful to her, and that I would, to the best of my power, endeavour to do every thing which either she, or Mrs. Martha would have the goodness to teach me.

“ ‘ That,’ replied my dear mistress, ‘ is all I require. I only desire you to be a true friend to yourself, to act in such a manner, as shall be most likely to secure your comfort in this world, and certainly ensure to you everlasting happiness in that which is to come. Always remember, that this can only be done by constantly and resolutely performing your duty. Néver forget, that God sees you every moment, by day and by night; that though, by pretending to honesty and goodness, you may, for a time, impose upon your fellow-creatures, you cannot, for a moment, deceive God; and that he will reward or punish you, exactly in proportion to the good or evil you have endeavoured to do. They who are the most good in this world, will be the

most happy in the next; and they who are the most wicked will be the most severely punished.'

"Whilst Mrs. Gray was speaking, I thought Martha looked upon me with a jealous eye, as if she feared that I should become her rival, in the favour of her indulgent mistress. This suspicion was soon confirmed by her whole behaviour. Although a skilful and honest servant, and much attached to her lady, over whom she possessed considerable influence, she had many faults. Her temper was not naturally good, and the increasing infirmities of age, added to a rheumatic disorder, which gave her much pain, contributed to render it worse; besides this, she was so extremely jealous, that every mark of kindness which I received from my mistress, increased her ill-humour.

"At first I was far from bearing her peevish unreasonableness, as I ought to have done; but Mrs. Gray, with the

most unwearied kindness, endeavoured to convince me, that I ought rather to pity than resent her ill-humour ; representing, that the task of instructing an ignorant girl like myself, was very fatiguing, and extremely trying to the temper, especially of one advanced in years, and infirm in health, like poor Martha. She begged me to put myself in her place ; an excellent method, for whilst we do so, we cannot err very much in our conduct towards others, if we regulate it by what we then feel to be right. But although she found so many excuses for Martha's impatience towards me, she never betrayed any herself, but, on the contrary, in the lessons which she, according to her promise, gave me, in reading, writing, accompts and needle-work, she instructed me with such gentleness, listened to my remarks, and answered my questions with such kindness, that I found no hours so happy as those I spent with her in this manner, and I look back

upon them with a mixture of delight and tender regret, which makes the remembrance sweet.

‘ Her kind admonitions were not lost upon me : I soon began to see every thing in a juster light, and as she had expressed it, rather to pity than resent Martha’s ill-humour. This feeling having once taken possession of my heart, it naturally followed that I should endeavour, to the best of my power, to oblige and to avoid irritating her. Although she continued very jealous of Mrs. Gray’s increasing fondness for me, and had always a long fit of ill-temper, after every little present I received from her, yet as I was very useful and obliging to her, and bore her cross, unreasonable humours patiently, they occurred much seldom, and remembering what my dear mistress had formerly said to me upon this subject, I blessed God for enabling me, by subduing my own temper, to improve hers.

“ Every Sunday I was in the habit of walking with Mrs. Gray to Bristol, if the weather was fine ; when it was otherwise, she always hired a coach, and both Martha, who was too infirm to walk so far, and myself accompanied her thither, to attend the public worship of God. My mistress scarcely ever indulged herself with the use of a coach upon any other occasion ; her income was not large, and she made so good a use of her money, that she seldom spent any upon amusement, or things which she could conveniently do without.

“ Sunday was always a day of pleasure and delight, as well as of improvement to me. My dear mistress was always in the kindest and sweetest frame of mind ;—she was never otherwise than good and kind ; but upon the Sabbath, I used to think she appeared more than usually so.

“ Our minister was an excellent man. His manner of reading the scriptures was

so impressive, his prayers were delivered with such humble, though fervent devotion, and his discourses were so filled with piety and true Christian morality, that it was scarcely possible to listen attentively to him, without learning to love and adore the beneficent Creator, and ardently wishing to serve him, as acceptably as our limited powers would permit.

“ This worthy man was a widower ; he had one daughter, about my own age, whom he brought up to be as pious and actively useful as himself. Their income was not large, so that although they gave away as much money as they could possibly afford, they were often obliged to deny themselves, what was to them the highest of all gratifications, that of relieving distress, to the full extent of their wishes. Their power to give money was limited, but their desire to do good was without bounds ; and this desire instructed them in the means of being

useful, in many other ways. All who wanted advice knew where to apply for it, our excellent minister being, upon all occasions, equally willing and capable of giving it : nor did he, when it was in his power to be farther useful, rest satisfied with merely giving his advice ; he thought no trouble too great, when it afforded him an opportunity of performing an act of justice or kindness. His amiable daughter constantly attended a Sunday-school, which her father had established ; out of which she selected twelve children of good capacities, whom she instructed twice a week at her own house in writing and accòmpts, and the girls also in needle-work. She was as diligent and kind in her attentions to the sick and afflicted as her father : he had trained her in the paths of virtue and usefulness, and taught her, like himself, to imitate the perfect pattern of every human excellence, which was given to

the world by our great instructor, Jesus Christ.

“ With this worthy father and daughter, Mrs. Gray was on terms of great intimacy. When she walked to Bristol she frequently dined at their house, at which times I was always desired to do the same. Their principal servant was a woman of respectable character and manners, who had lived with her master from the time of his marriage, and had the interest and comfort, both of himself and his daughter, as much at heart as her own.

“ From Mrs. Sarah, (such was the name of this worthy woman,) I received none but the best advice and example; but this was far from being the case with the generality of those with whom I occasionally conversed. My mistress visited a few genteel families who lived in or near this village: their servants sometimes called at her house with messages, and I was sometimes sent to theirs. By



degrees I became acquainted with several young women, who dressed much smarter than myself, and with whom, as my mistress had for some time past allowed me wages, I thought myself fully upon an equality. Nothing, I imagined, gave them any advantage over me, but their dressing finer, for whilst Mrs. Gray bought my clothes, which she did until I was seventeen years of age, she never permitted me to wear any thing showy, although my dress was always very neat. As soon, therefore, as I got possessed of a few guineas, I resolved to buy myself such kind of clothes as I saw these young women wear, and had I lived with a mistress who had disregarded the true interest of her servants, I should soon have become like them in every thing :— as vain, thoughtless and extravagant in my youth, and as poor, unprincipled and wretched in my old age. But no sooner did Mrs. Gray see my new trumpery, for such my fine gown, shoes and bonnet ap-

peared in her eyes, than she most kindly condescended to represent to me the folly and evil consequences of giving way to such inclinations as I then appeared to entertain.

“ She asked me, whether I thought any worthy sensible person, our good minister, for example, or his amiable daughter, or their respectable servant, would think better of me, or speak more kindly to me, in the dress I then wore, than in the plain neat clothes I used to appear in ? She asked me, whether I had observed that those young women who dressed the finest, did the best in the world ; or whether, on the contrary, they were not, in general, unfaithful servants, spending every shilling they got, and valued by nobody, and if they married, poor, miserable, and too often dishonest ? She asked me, whether I would rather be such a despised, wretched and guilty creature, or such a respectable, worthy, contented woman as Mrs. Sarah ?

‘ You may,’ said she, ‘ become which you please. The vain and thoughtless seldom stop at vanity and thoughtlessness : from them they generally by degrees fall into deceit and dishonesty. If you spend every shilling you have in useless finery, you will not be at all better satisfied with your dress than you are at present, for you will still see numbers who are finer than you, and they again are envying those who possess what they cannot obtain. Thus vanity is never to be satisfied ; it keeps the mind in a constant state of uneasiness, and often leads to acts of dishonesty, which end in disgrace and ruin.’

“ Would mistresses often condescend thus to reason with, and watch the conduct of their servants, many a poor ignorant creature would be instructed ; many a vain and thoughtless one be brought to see things with the eyes of reason and understanding. But few ladies will give themselves so much trou-

ble. In general, provided their business be properly performed, they care not what use their servants make of their little property, never represent to them what a supply the savings of youth may afford to the wants of age, or how little real credit or respectability, in any rank of life, depends upon fine clothing, how much upon understanding, usefulness and virtuous conduct. How greatly should servants be obliged to those masters or mistresses who have the goodness to take such pains to promote their present and future welfare ! Hard and insensible must that heart be, which does not feel such kindness. Mine was not, I thank God, so lost to gratitude and affection. I felt the force of all my dear mistress said. I sincerely thanked her for the kind trouble she took to place things before me in a clear and plain light, to prevent my being dazzled by worthless trifles, which, though they at first appear of little importance, often lead, by their

consequences, to inconvenience, distress and guilt.

“ I immediately set about altering my new clothes into plainer forms. My mind rose, as it were, above such foppery, and instead of wishing for showy dresses, I began to pride myself upon always appearing neat and clean, at the smallest expence, and keeping my clothes good, as long as possible.

“ Poor old Martha's rheumatic complaint now increased so much that she could scarcely do any thing ; which, although I was sorry for her sufferings, was a great advantage to me, as her wish to be relieved from employments which fatigued her, induced her to teach me many things, of which, could she have done them herself with comfort, her jealous temper would have made her wish me to remain ignorant. As standing long near the fire overcame her, she taught me to cook ; and as her rheumatism made ironing and plaiting painful to

her, she instructed me in these likewise, and as I had a great desire to learn, I soon became as good a cook and laundress as herself. Martha being unable to walk to Bristol, I was now trusted to buy all the meat and common things which Mrs. Gray wanted from thence. As I was active and healthy, all these various employments were sources of pleasure to me, particularly as they rendered me more useful and agreeable to my dear mistress, to whom I became daily more strongly attached.

“Hitherto my temptations to do wrong, since I came to live with Mrs. Gray, had been confined to the indulgence of anger and vanity, both which, as you have heard, my dear child, I was, by her good advice, and the blessing of God upon my own efforts, enabled to surmount; but now accident threw one in my way which I can never be sufficiently thankful that I did not yield to, since, had I done so, it is impossible to say to what

crimes it might have led me. Instead of being able to look to the future with humble confidence, and upon the past with grateful satisfaction, I might, had my life been spared until now, have been a guilty, miserable creature, without hope or consolation; for the path of wickedness is a downward path, and if we permit ourselves to take one step therein, the next will be more steep and slippery. Very few people suffer themselves knowingly to do one bad action, without afterwards falling into the commission of many more.

“ Since my foolish liking for finery had been subdued, I had saved something out of every half-year’s wages which I received from my mistress. It was with infinite satisfaction I saw my little treasure increase, and I looked forward with delight to the time when it would be sufficiently large to put out to interest; by which means, I should have, as it were, constantly increasing wages

to receive. It is not only right, but meritorious, in the poor to be saving and desirous of laying by for the supply of future wants ; but then it should be done with moderation. When our blessed Saviour instructs us not to be anxious for the morrow, the meaning, as far as it concerns us in these days is, to forbid us from setting our hearts upon the things of this world, to a degree which shall cause us to neglect those of a better, and, much more, our sacrificing our honesty or sincerity as a means of obtaining them. An over anxious desire to become rich or to improve our circumstances is as dangerous, though to the young, not so common a temptation, as vanity and the love of pleasure. Both equally tend to the broad way which leadeth to destruction, and both are equally to be avoided.

“ I was sometimes trusted by my mistress with the payment of bills. One day I had a pretty large one to discharge



with her grocer, the money for which was folded in a piece of paper, together with the account. Upon looking it over in the shop, I found Mrs. Gray had, instead of one ten pound bank note, given me two, which stuck so closely together that I could scarcely part them. I took no notice of this at the time ; but, having paid the grocer and taken his receipt, I put the spare note into my pocket and set out home. As I walked along I considered how rich this small sum, which Mrs. Gray would never miss, would make me. The reasons which principally induced me to restore her purse subsisted no longer ; I could keep it a year or two ; and then, as I was known to receive wages, my possessing such a sum would not excite any suspicion. Should my mistress, which was very unlikely, discover that she had given me two notes, I could pretend that I had not observed it, but paid them both away ; this I knew she would not be able

to disprove, and I had reason to think she would believe me at once. Thus, it appeared to me impossible that my dishonesty could ever be found out and I felt strongly tempted to keep the note, although the consciousness of the crime I should commit in the sight of God, and the wicked return I should make for all my dear benefactress's kindness, stung me to the heart. I was still undetermined when I reached the village churchyard, the sight of which brought to my mind the question, 'When I come to be laid in my grave, what good will this ill-gotten money do me?' My thoughts did not stop here; I pictured to myself the day of judgment, and shuddered at the idea of appearing before our just and righteous Judge with such a crime upon my conscience. I no longer hesitated; but, resolving to return the note, I quickened my pace, that I might not have time for farther temptation. Mrs. Gray expressed herself much delighted with

my honesty, and said she could never fear to trust me after such a proof of it. Her praises, the confidence she declared she placed in me, together with my own approving conscience, made me feel so happy, that, in the fulness of my heart, I ran to my own room, and upon my knees returned thanks to God for enabling me to resist the trying temptation. From that time I can safely say I never felt the least inclination to appropriate to myself what belonged to another, although, during the years which have succeeded it, I have had many opportunities of doing so without danger of detection.

“For six years I continued thus daily improving in knowledge, usefulness, and the love and practice of what is good. I was now twenty years of age, and become so good a servant, that Martha, who could with difficulty walk, enjoyed complete rest. Besides this, thanks to my dear mistress, I read well, wrote a good hand, was ready at accompts, and

an excellent needle-woman. Finding that having my gowns made for me cost more money than I liked to spare, I unmade an old one and having cut out that which I intended to make by it, put it together by one which fitted me, and succeeded so well, that I afterwards not only made all my own, but made and altered several for Martha; and at last my mistress kindly permitted me to make hers. In the same manner I afterwards taught myself to make caps, bonnets, and other articles of dress, all which saved me a great deal of unnecessary expense at the time, and has since been of infinite use, not only to myself, but also to one whose welfare was dearer to me than my own. But I will not anticipate.

“About six months after this period, a nephew of Mrs. Gray’s, her only near relation, of whom she was very fond, came with his wife and a son, about three years old, to pay her a visit. Mr. Gray was a handsome, genteel young man, but had

something rather too bold and fashionable in his look and manner to suit what I considered as an appearance of prudence or goodness of heart. His wife was a vain, weak, pretty woman; but little George was one of the sweetest children I ever met with, and interested me the more from his being much out of health. Mr. Gray's father had brought him up to business, and at his death left him in circumstances to carry it on with comfort and respectability; but he was not satisfied with going on in the same safe, steady manner that his father had done, adding small sums yearly to his capital; he wanted to place himself upon a par with the first merchants in London, to gain as much money and live in as high a style as they did. He told his aunt that were his capital four times as large, he could employ it to advantage in several foreign speculations, which he said would not fail to make his fortune in a very short time. Mrs. Gray knew nothing of business, but

loved her nephew, and was by him persuaded to withdraw three thousand pounds from the public funds and lend it to him. He was profuse in his acknowledgments, declaring that he doubted not soon to double the sum, and assuring his aunt that she should never suffer any inconvenience from her liberality, and the confidence she placed in him.

“ Having obtained what was the real occasion of this visit, Mr. Gray proposed to his wife returning to London, to which she, sick of the dull life she led with us, gladly agreed: but as little George had derived much benefit from the country air, she hinted a wish that he should be left behind. Mrs. Gray said she would willingly keep him, but that it would not be agreeable to her to let his maid, who was a dressy, noisy girl, remain with him; and never having been used to children, she feared to undertake the care of him. I immediately offered to take it entirely upon myself, which I was

permitted to do. Mr. Gray and his wife soon after took their leave of us; and dear little George, of whom I was become very fond, stayed behind.

“Soon after they had left us, poor Martha became so ill, that she was obliged to keep her bed. Her temper, which had always been bad, was not improved by increasing pain: but I had acquired the habit of bearing with it, and I endeavoured, as much as I was able, to contribute to her comfort. I would willingly, as far as it was in my power, have attended to her and the child, in addition to my usual business, but my dear mistress thought that it would be more than I could do properly, and therefore resolved to hire another servant. As I was used to Martha’s temper, and very fond of the child, she determined that the care of them should entirely rest upon me; and that I should besides, wait upon her, and do her needlework; leaving the cooking and household business to the

new servant. She accordingly hired an agreeable looking young woman, who brought a very favourable character from her last place which a short time proved she did not merit.

“It is a very blameable kind of deception which some masters and mistresses, from a mistaken idea of good nature, are guilty of, in giving their servants false characters when they leave them; concealing their faults, and praising them for good qualities they do not possess. It is a great injury to servants, for, as it prevents them, for a time at least, from feeling the consequences of their misconduct, it encourages them to pursue the same course, instead of endeavouring to amend. A person who, deceived by a false character, places confidence in a bad unprincipled servant, will most probably suffer much imposition, and be shamefully robbed and cheated, before he is aware of it. Nobody can wish to be deceived in this manner; I wonder, therefore, how any



body can thus wilfully deceive another:  
But to return to my story :

“ Margaret was a very skilful servant, and appeared so lively, entertaining and good-humoured, that I soon became very fond of her, and thought myself fortunate in having her for a companion, instead of poor Martha.

“ My new fellow servant and myself slept together : dear little George partook of Mrs. Gray’s bed, and Martha had a small one, in a little chamber within that of her indulgent mistress, which she used to occupy before I became one of the family.

“ I was now again in great danger of being drawn aside from the path of rectitude, into which my dear mistress had for so many years been endeavouring to lead me, and which I had found so delightful. No sooner did my fellow servant perceive she had gained an influence over my mind, than she began artfully to insinuate that Mrs. Gray, although a very

good woman, was much too strict about trifles. She said it was cruel to deny a young girl such innocent pleasures (so she called them,) as dancing, visiting, and card playing; and even went so far as to say, there was no harm in enjoying them secretly, provided we neglected no part of our work for that purpose.

“Had she said all this at once, it would have opened my eyes to her character, and have preserved me from any danger of being corrupted by her: but it is difficult to convey an idea, of the artful manner in which she went on, step by step, mingling flattery and ridicule with her arguments, and giving such tempting descriptions of those pleasures, of which she wanted to persuade me to partake, that it was scarcely possible for a lively young woman of one and twenty, as I then was, to listen to her, without feeling a wish to do so. As my wishes became stronger, my opposition weakened; and when Margaret saw she had worked me up to the

state of mind which she desired, she proposed taking me to a dance, at a public house in the village, that night, after Mrs. Gray should be gone to bed. I was startled at this proposal, but my wicked fellow servant had already made me wish to go, and half by persuasion, half by ridicule, she at length overruled my scruples, and I consented. From this you may judge, my dear Fanny, what a dangerous thing an artful, unprincipled fellow servant is."

"Dangerous indeed," answered Fanny, "I am glad I am not likely to be exposed to such danger, by going into service."

"Ah, my child," said Mrs. Williams, shaking her head, "if you imagine, that, because you are not likely to go into service, you will be preserved from the danger of meeting with artful and unprincipled companions, you are deceived. In all classes, from the lowest to the highest, there are people as wicked as Mar-

garet, and those who are so themselves, are always desirous to corrupt others."

"But," said Fanny, "I will never keep up an acquaintance with any one whom you and my parents do not approve, and then I shall be perfectly safe."

"You judge rightly, and your resolution is a very proper one," said Mrs. Williams, "but remember there is very little probability that you will not, for many years, be left to your own guidance, as it is very unlikely you will not survive both your parents and myself. Make the most then, my dearest girl, of the advantages our advice may afford you, whilst you are so happy as to possess it, that should you be deprived of it you may have laid up such a store of wisdom, prudence, and virtuous principles; as may enable you to conduct yourself as those who most loved you would have wished."

"Oh, my dear aunt," exclaimed Fanny, rising and embracing Mrs. Williams, with tears in her eyes, "I shall be more

inexcusable than any body, if I do not make a good woman, for how few have such friends as I am blessed with."

Mrs. Williams folded the amiable girl to her bosom, and a short silence succeeded, after which she continued her story, as follows :

" Not satisfied with my clothes, Margaret made me put on some of her finery ; but far from being pleased with my appearance when I looked at myself in the glass, I thought I so much resembled the painted Jezebel of the scriptures, that I could hardly be persuaded to keep them on. As soon as I entered the room, several men gathered round me, and began to pay me foolish compliments ; but this, instead of giving me pleasure, only confused and abashed me. I was both shocked and surprised to see Margaret, whom I had hitherto believed to be a modest young woman, talking and laughing with them, and suffering them to take what I considered as very improper lib-

erties with her. To one young man, in particular, her behaviour was so extremely unbecoming, that I could not help remonstrating with her upon it, in a low voice ; but she only laughed, called me a prude, and desired me to keep my sermons to myself. The company consisted chiefly of the servants of the neighbourhood, who all seemed to enjoy themselves very much, which was far from being the case with me ; for besides that the conversation I heard was extremely disagreeable to me, the consciousness that I was deceiving my mistress, and doing what she had forbidden, effectually prevented me from enjoying any pleasure from the amusement for which I had thus sacrificed my duty.

“ After dancing for some hours we returned home ; but for no inducement would I pass such another night as that which followed my act of disobedience. Instead of falling into a sweet and refreshing sleep as I used to do, and

awakening cheerful and happy, I lay sighing, weeping, and lamenting the fault I had been led into; and as soon as Margaret opened her eyes the next morning, I began to tell her what I had suffered, protesting that I would not for the world go out secretly, or disobey and deceive my mistress again, and earnestly entreated her to make the same resolution. At first she only ridiculed me, but finding me determined, she changed her tone, and said, in a threatening manner, 'for yourself you may do as you please, but mind what I say, Elenor, if you betray me you shall repent it.'

" 'I can never suffer so much from a right action,' replied I, 'as I have done from a wrong one. It is not only my duty not to deceive my mistress myself, but, if possible, to prevent any one else from doing so; therefore I give you fair warning, that if you ever again go out at night, or do any thing she has forbidden, I will inform her.'

“ ‘Just as you please,’ said Margaret, in a violent passion, ‘just as you please, and I too give you fair warning, that if you get me turned away, I’ll ruin your character.’

“ ‘That,’ replied I coolly, ‘is more easily said than done ; for as I hope for the future always to act uprightly, and never to do any thing I fear to have known, I can have little reason to dread any of your falsehoods.’

“ Being by this time dressed, I went down stairs and set about my work. The resolution I had formed, made my mind a little easier, though I was still very unhappy, for I knew it was my duty to confess my fault to Mrs. Gray, which I felt great reluctance to do. My mistress spoke to me with her usual kindness, but I could not look her in the face ; and when in the evening she called Margaret and myself into the parlour to read, as it was her custom frequently to do, I, for the first time, felt unwilling to obey the



summons. The chapter she selected was not calculated to reconcile me to myself; it was the sixth of Ephesians. The whole affected me deeply; but when I came to that part, where servants are commanded to be obedient to their masters, 'not with eye service, as men pleasers, but as the servants of Christ, doing the will of God from the heart,' they seemed to apply so forcibly to me, that my voice faltered, I could proceed no further, but burst into tears, and upon Mrs. Gray's tenderly enquiring what was the matter, I confessed the whole affair, as far as it related to myself, but mentioned nothing about Margaret. Mrs. Gray talked very seriously to me for some time, and concluded by saying, she hoped and believed, from my honest confession and the sorrow I appeared to feel for my fault, it would never be repeated.

"Whilst I was speaking, Margaret's countenance underwent so many changes

as to excite Mrs. Gray's suspicions, but, upon being asked whether she had likewise gone to the dance, she answered, 'No, Madam, I did not: Elenor never asked me to go with her.'

"Mrs. Gray shook her head, saying, 'For your sake, much more than my own, I wish you may speak the truth, although I fear you do not.' Then turning to me, 'remember, Elenor,' said she, 'a servant does but half her duty, who permits others to deceive her mistress, although she does it not herself. I will not at present ask either of you,' added she, 'any more questions, because I will not tempt you to be guilty of falsehoods, but remember what I have said to you, and in future, act as you will wish you had done, when your last hour arrives.'

"I blushed deeply, and left the parlour almost as much dissatisfied with myself as ever; and Margaret finding me still more firmly resolved to tell of her, if ever she did any thing which my mis-

tress had forbidden, treated me in the most spiteful manner ; which, together with the bad opinion I had lately formed of her, so completely changed my fondness into dislike and abhorrence, that I would gladly have had poor Martha again for my companion, however ill-tempered she was, rather than one to live peaceably with whom I must make myself, in a degree, guilty of so much deceit and improper conduct, by concealing it.

“ Soon after this unpleasant disturbance to my peace, poor Martha became more than usually ill, and although the best medical advice was procured for her, she every day grew worse. I sat up with her every night during a fortnight, and had the comfort to find, contrary to my expectations, that she bore the extreme pain she now endured, with far greater patience than she had done the smaller degrees of it, which she had hitherto felt. She constantly expressed the greatest

willingness to die: thanked her dear mistress for all her past goodness, and me, for the patience with which I had borne with her so long and so kindly. She frequently and earnestly besought of her Almighty Father, the pardon of all her offences; declaring her entire confidence in his infinite mercy, as promised to all penitent sinners, by his Son Jesus Christ; and thanking him for having enabled her to pass through the world, in the midst of many and great temptations, with perfect honesty. This was to her an inexpressible comfort. She had never been unfaithful to the trust reposed in her, nor the means of corrupting others.

“Soon after her death, Mr. Gray arrived. He came to fetch away his little boy. My mistress was very unwilling to part with him, for he was a sweet tempered sensible little creature, and had so greatly engaged her affections that, as the country agreed so well

with him, she wished him to have staid with her at least another year. Mr. Gray thanked her for the care she had taken of him, and praised his improved looks and manners, saying, that he should, for his own part, have been very glad to leave him longer with his aunt, but that his wife longed to see him, and being shortly to spend a month or six weeks at a watering-place, had resolved to take him with her. He told Mrs. Gray that the sum of money she had lent him, had been of great use to his business, that nothing could go on more prosperously than it did, and that he doubted not, in a few years, to be able to repay her, and yet retain in his hands a capital equal to his wishes. Before he left us, he thanked me also, for the trouble I had taken with dear little George, and offered me a considerable sum of money, but this I begged leave to refuse, as I knew my mistress would be offended, did she know I accepted it; and I was resolved never

more to do any thing secretly, or which I thought she would not approve ; besides, I so sincerely loved the dear child, that whatever I had done for him, during the year he had lived with us, had been a pleasure instead of a trouble to me. And now, Martha being dead, and poor George gone, I found myself almost without business, for young and active as I then was, waiting upon, and working for my mistress, seemed a life of idleness. Whether she would have continued to have kept both me and Margaret, I know not ; but if such was her intention, a circumstance happened a few days after Mr. Gray's departure, which determined her to the contrary.

“ Margaret and I had lived very uncomfortably together, ever since the affair of the dance, but as she had not, to my knowledge, done any thing which was dishonest, or injurious to my mistress, or contrary to her orders, I bore her ill-nature without complaining, taking care

by my good behaviour to put it out of her power to prejudice my mistress against me, as she would, I knew, gladly have done, could she have found any shadow of a fault of which to accuse me: but I did not yet know all her evil practices.

“One evening my mistress was engaged to drink tea with an acquaintance in the neighbourhood. She had not been long gone, when the same young man whom I had seen so improperly familiar with Margaret at the dance, entered, and she, who had gone up stairs a few minutes before, made her appearance, dressed out in a manner which shewed she expected his visit. After exchanging a few words in their usual free manner, she went to the pantry and brought out some cold meat, which she placed before him. I told her that giving away her mistress’s provisions, was a complete robbery, that she had no right to admit any body into the house in her

absence, and added, that if she did not immediately send him away, and take back the meat, I would inform Mrs. Gray both of that and of her having been at the dance. Regardless of what I said, she drew a jug of beer, and desired the young man not to mind me; adding, 'I know she will not venture to tell of us. It is hard indeed if I may not now and then see a friend! A mighty matter to make such a fuss about.'

"I answered, that, if there was nothing wrong in it, she could have no objection to my telling the whole affair to my mistress. She bade me do it at my peril. The young man then said, I looked too sensible and good-natured to hurt a fellow-servant; to which I replied, that if I had good sense, it ought to preserve me from doing wrong; and that it would shew more real good nature to check and expose the first approaches to dishonesty and wickedness in another, than by concealing to encourage them,



and so become, perhaps, the principal cause of a fellow-creature's disgrace and ruin. I then left them, and going into my own room, remained there until Mrs. Gray's return; when, in Margaret's presence, I told her all which had happened during that evening, and likewise, the part which Margaret had acted in inducing me to commit the fault I had some time before acknowledged to her. Mrs. Gray said, she was shocked, though not surprised at this account. 'Her looks,' added she, 'whilst you, Elenor, were owning to me that you had been at the dance, led me to believe her also guilty, although she denied it, and having conceived this idea, I was resolved to watch her narrowly, and should sooner or later have found her out; and you may conceive whether I should then have had as good an opinion of you, as I have now.'

"She then talked to Margaret for some time in a very serious and im-

pressive manner ; after which she dismissed her, without any character. When she was gone, my mistress asked me whether I should have any objection to undertaking the whole business of her place. She said, that as she required very little waiting upon, she thought it would be no more than full and comfortable employment for me ; and that she had too good an opinion of me, to believe I wished to be idle : adding, that if I accepted her offer, she would give me the same wages, she had allowed to Martha. I gladly complied with this kind proposal ; the advance in my wages was very agreeable to me ; I knew that I was quite equal to the task I was about to undertake, and I resolved to contribute to the utmost of my power, to render my dear mistress's life, easy and comfortable.

“I soon heard from many quarters that Margaret was doing all in her power to injure my character ; but this gave me

no uneasiness. When people allow themselves to do a good deal that is wrong, they have occasion to fear that much will by common report be added to it ; but a young woman who is perfectly modest, honest, and desirous of doing her duty, to the best of her knowledge and ability, need not fear the power of evil tongues ; her life will be a daily contradiction to any malicious reports which may be raised concerning her : they will only lead people to enquire about her, and the consequence will be, that the more she is known, the more her conduct will be approved by all worthy persons. So it happened with me, and so I have constantly observed it does to every virtuous person of whom falsehoods are told. They may prevail for a short time, but truth will quickly appear, and all the disgrace which was attempted to be thrown upon the innocent accused, will fall upon the cruel and unjust accuser.

“I believe very few human beings have enjoyed more contentment and satisfaction than I did in my new situation. It was now more than ever in my power to contribute to my dear mistress’s comfort, besides which I found means of being useful in many ways to my poor neighbours. Mrs. Gray frequently gave jelly, sago and other nourishing things to the poor people when they were sick; besides sending them soup, made by slowly stewing lean pieces of meat cut small, with onions and proper seasoning, to which adding all the bones from roasted meat, well broken, and ‘stewed with the other ingredients all together; she hoped would once or twice a week, supply a poor family or two, with a nourishing and savoury meal. As she did not understand cookéry, this used to be left to Margaret. It now became my business, and I took such pains to make the most of every thing, that the quantity of soup I made each week, was not only larger,

but much better than it had ever before been. In the distribution of it, I endeavoured exactly to proportion each family's share to the number of individuals it contained, always selecting them from those who stood most in need of such relief. I likewise took such care to cook all their little sick messes in the most delicate manner, that I am sure they did double good. Add to these sources of happiness, that my wages were now so large that as I continued to dress in the same plain manner, and to take as much care as ever of my clothes, I each year added a pretty little sum to what I had already saved; for from the first of my receiving wages, I had every year laid by something.

“About this time our worthy and much respected friend, Mr. Grant, purchased the estate on which he now lives, and came to reside at it. Mrs. Gray had some knowledge of his family, and an intimacy ensued, which was increased by

his marriage with the daughter of our worthy minister, then about twenty years of age. This good gentleman undertook to keep my savings for me, which he has ever since done, constantly adding the interest to the principal when it became due ; for I resolved as long as I had any other means of maintaining myself, not to touch either, unless I really wanted it, which, thank heaven ! I never did."

" Were you not dull without any companion ?" asked Fanny.

" If by a companion you mean a fellow-servant," replied Mrs. Williams, " both mine had been so different from what I either liked or approved, that I should have preferred remaining without one, to running the risk of having another, perhaps equally undesirable, even had my situation been a common one ; but I had many sources of improvement and happiness, which very few servants are so fortunate as to enjoy.

“ Besides the great advantage of every Sunday attending my mistress to join in divine worship, and hear the excellent discourses of our good minister, which were always full of knowledge, piety and instruction, I was now favoured with much more of her conversation than I had hitherto been. I had the inexpressible pleasure of perceiving that I every day became more useful and agreeable to her. By degrees, she seemed almost to have forgotten that I was her servant, and to consider me as her friend and companion; but I took care never to forget the respect which was due to her. On week days, when I had finished my work, and she was alone, she permitted me to make tea for her; after which I accompanied her, on the summer evenings, in a walk, and with her enjoyed the beautiful scenery with which this neighbourhood abounds. In the winter I used to read interesting and instructive books to her, and when she thought I appeared fa-

tigued she would let me sit and work with her, when our conversation either turned on what we had been reading or some other equally pleasing subject, and my dear benefactress always mingled instruction with amusement, in a manner at once so sweet, so interesting, so impressive, that I was never weary of listening to her. Indeed the love, gratitude, and veneration which I felt for this excellent woman were such as no words can do justice to. I longed for some opportunity of proving my sense of the innumerable favours I had received from her. - Little did I either expect or wish for such a one as occurred a few years after."

Here the clock striking eight, Mrs. Williams reminded Fanny that her mother would expect her home, for which reason she must defer relating the remainder of her history until the next evening, when, if she could obtain permission to come again, she would bring it to a conclusion. Fanny thanked her for the



amusement and instruction she had already afforded her, and, affectionately wishing her good night, took her leave.

After her young favourite was gone, Mrs. Williams, as was her custom every night before she went to bed, read a few chapters in the Bible; then, having offered up her prayers and thanksgivings at the throne of mercy, retired to rest, her heart glowing with gratitude to God and benevolence towards her fellow-creatures.

Early the next evening Fanny returned, and tea being over, Mrs. Williams pursued her narrative as follows :

“Soon after my being established in the happy situation I have described, Mr. Gray paid his aunt another visit. He gave her a most flourishing account of his business, declaring that if he had three thousand pounds more it would set him up completely; for could he obtain that sum, in addition to what he already possessed, he had now an opportunity of be-

coming one of the first merchants in London, by being admitted into partnership with a man of immense property. This was all which remained of Mrs. Gray's fortune, except what she had before lent him, and he departed not until he had prevailed so far upon her too easy and too confiding temper, as to induce her to trust him with that also. Even then I feared what would be the consequence of thus placing her all in her nephew's hands. There was something in his look and way of talking which from the first impressed me with the idea that he was extravagant and dissipated, and the event but too well justified my opinion.

“For ten years nothing occurred to interrupt my tranquillity. My constant endeavour to please Mrs. Gray, made her love me with so truly maternal an affection, that all her joys, sorrows, hopes and fears, were communicated to me. I soon perceived that any body whom she loved, might easily acquire an unbound-

ed influence over her. She often condescended to ask my advice, and generally followed it ; but far from wishing to make an improper use of her confidence, I only felt doubly anxious to deserve the happiness of possessing it. She received frequent letters and occasional visits from her nephew. He told her that he had been very ill-used, and disappointed of his hopes of the expected partnership, but that he was glad of it and likely to do better than if it had taken place. He still gave her the most encouraging accounts of his business, although I remarked that he constantly talked of future schemes for becoming rich ; and when asked whether his former ones had succeeded, and if he had realised any thing, he returned evasive, unsatisfactory answers. He often pressed Mrs. Gray to visit him in London, but this, she who loved her own little quiet retreat better than any other place, declined.

“At the end of the ten happy years I

have been describing, Mr. and Mrs. Grant and their family spent a month in London. In the first visit the former made Mrs. Gray after their return I observed he looked unusually grave, and I feared had something unpleasant to communicate to her; nor was I deceived. It was not the will of her heavenly Father that she should continue to enjoy such a state of uninterrupted tranquillity and happiness. He saw fit to prove and strengthen her virtue by a severe affliction, which, although it did not immediately befall her, from that time appeared almost inevitable.

“After kindly preparing her for the unpleasant tidings he brought, Mr. Grant informed her, that during his stay in London, he had met with several people who were acquainted with her nephew; that it was the opinion of them all that he lived much beyond his income, was deeply in debt had lost large sums by rash, foreign speculations. He added that he

had been credibly informed, that a great part of the money he first borrowed from his worthy aunt had been appropriated to the payment of old debts.

“Mrs. Gray immediately wrote to her nephew, telling him what she had heard, and conjuring him to retrench his expenses, endeavour to retrieve his affairs, and never, in future, venture upon any rash, foreign speculations. She concluded by reminding him that his ruin would cause her own. In his answer he assured her the report was wholly false, that his circumstances were very prosperous, and begged her to make herself perfectly easy both on his account and her own. This, however, she had too great a reliance on Mr. Grant’s veracity to be able to do, and in a few months her nephew’s letters contained very different accounts from what they had formerly done. He no longer denied having had great losses which embarrassed him much, but mentioned a hope he had of entering into

partnership with an opulent, established house, when his gains would be so great that he should soon more than retrieve his affairs. Mrs. Gray, who was sick of schemes and expectations, became very uneasy at this account, and I ventured to advise her to call in as much money as, should her nephew fail, would keep her from want; but to this he would not consent, 'for,' said this excellent woman, 'I have only the same right to his property, as the rest of his creditors; and were I to call in my money, and he should afterwards fail, I should have defrauded them of part of their due, which I would rather work for my bread during the remainder of my life, than do.'

"I was deeply affected, and taking her hand I pressed it to my lips, exclaiming, 'no, my dearest mistress, never, whilst I have life and health shall you be reduced to that necessity. Should you be deprived of your fortune I will maintain you.'

“‘But how will you be able?’ asked Mrs. Gray, smiling, though her eyes were filled with tears.

“‘You Madam have put the means into my hands,’ answered I. ‘I can make gowns and other articles of dress, besides doing all kinds of plain work. I will exert all my powers to render your future life comfortable. I will take a cottage and work for hire. I doubt not but I shall get plenty of employment. In me you shall always find a faithful obedient servant, more than ever anxious to please and make you happy, and if you will give me your promise, that should the misfortune you dread befall you, you will let me put this scheme into execution, I shall feel easy.’

“‘Be easy then, my dear, grateful, affectionate Elenor,’ said she, embracing me; ‘I have no relations except my nephew and his family, and in the event you speak of, they will be unable to assist me. There is no one whom I love

as I do you, and I will accept your kindness, as I would that of a beloved daughter; that is to say, I will live with you, and you shall maintain me, on condition that you let me do all in my power towards my own support.'

"I did not oppose her at the time, although I secretly resolved that, should such a sad change take place in her condition, she should still live in a situation as easy and comfortable, as I had the power to procure for her; for I could not endure the idea of her suffering any wants or inconveniences.

"After this conversation, Mrs. Gray wrote her nephew several letters, conjuring him to tell her the truth in regard to his affairs. At first she received evasive answers, then none whatever, and at last a letter came to her from a third person, which, having perused, she put into my hands, saying, 'now my dear Elenor, you may put your scheme into execution as soon as you please.'



"I turned so sick and trembled so much, that I could scarcely hold the letter, which Mrs. Gray observing, said in a cheerful tone, 'my child, any body who saw you at this moment, would think some sudden, unforeseen misfortune had befallen us, instead of one which we have for more than twelve months been expecting.'

"Encouraged by her composure to hope things were not so bad as I had feared, I ventured to read the letter, when I found that Mr. Gray had failed for a very large sum, and together with his wife and son, had left London and gone nobody knew whither, or if any did know they would not acknowledge it. It concluded by saying, that the creditors would not receive more than two shillings in the pound. The letter dropped from my hand, I remained motionless and had not a shower of tears come to my relief, I believe I should have fainted. Mrs. Gray suffered them to flow for some time, with-

out interruption, until seeing me somewhat more composed she took my hand, and said in a serious, though affectionate tone, 'my dear Elenor, this is indeed a heavy misfortune, and I feel the value of your kind sympathy : but remember, my child, it comes from the same source whence all our blessings flow. ' Shall we receive good at the hands of God, and shall we not receive evil !' Shall I, whose path through life has hitherto been so smooth and even, murmur that now, when I am drawing near to its close, it becomes more rugged and steep ! Shall I forget that the glorious mansion of rest and happiness is still in view, and that although my natural relations fail to assist me in my journey to it, I have still your arm to lean upon ? No, let me with humble gratitude acknowledge his goodness, who still permits me to enjoy such a blessing ; and even should this last earthly prop be taken from me, I will not despair, for,' added she, clasping her hands, and raising her

eyes, beaming with pious resignation, love, and confidence, to heaven, 'that friend who never forsakes those who obey and trust in him, will still protect me; those eyes which never sleep, will watch over, and that powerful arm, which is never withdrawn, will sustain me, until I reach that place of rest and bliss, which is prepared for those who endure patiently unto the end.

"I could only answer this dearest and best of women by my tears and embraces, yet did her serenity and resignation contribute so much to compose and strengthen my mind, that before the end of the day I called upon Mr. Grant, told him my beloved mistress's misfortune, and imparted to him my scheme, for which he commended me much more highly than I deserved; for could I ever do enough for one to whom, under Providence, I owed all my happiness here, and all my hopes of a blessed hereafter? Mr. Grant told me that the pretty little house which

I now inhabit, being fortunately vacant, I should have it, and the nice garden belonging to it, rent free ; and that he regretted his fortune not being affluent enough to permit his more largely contributing to the support of his worthy friend.

“ Mrs. Gray selected out of her own furniture as much as was necessary to fit up this cottage in the manner you see ; and having sold the remainder, together with some plate and a few valuable trinkets which had been bequeathed her by a friend, she found herself, upon paying what few debts she owed, and receiving her dividend, worth six hundred pounds only ; which small wreck of her fortune she placed in the public funds. We had a little time before heard that Mr. Wilson greatly wished for a house in this village, and upon our offering, with the landlord’s permission, to remove and give ours up immediately to him, he very gladly accepted the proposal.

“ Upon our removal hither, which took place in a very short time after the receipt of the letter which announced Mr. Gray’s failure, I begged Mrs. Grant to use her interest to procure me work, which she promised to do, and began by giving me a considerable quantity herself, and I was so fortunate as to please both her, and all to whom she had the goodness to recommend me. My dear mistress, as I still delighted to call her, insisted upon helping me, and as I perceived that her so doing rendered her mind more cheerful and satisfied, I did not object, only I took care to put such parts of our work into her hands as required least attention, and endeavoured to lead her into such conversation as I knew was most agreeable to her. I had soon more work than I could accomplish, for I made it a rule never to do any on a Sunday, and rather to decline some which was offered me, than promise to finish it sooner than I believed I could do. By

my punctuality, the neatness of my work, and by always faithfully returning to their owners, all the small pieces I had to spare of the materials put into my hands, I found that none of my customers ever forsook me, and they increased so fast, that I resolved to take an apprentice. I had the offer of several, and amongst the rest of the orphan niece of a rich farmer. Her name was Sarah Mills, she was the daughter of an unfortunate brother; he had taken her while a child to live with him, but finding that his wife, who was a selfish, ill-tempered woman, used her very unkindly, and that the girl was become exceedingly sullen and unhappy, he resolved to put her to some business, and offered to bind her to me for seven years. I had heard that the poor child was very ill-treated, and therefore resolved to take her, in preference to any other, though I feared, from her look and manner, that her temper was greatly hurt. She came to me accordingly, and her

uncle, who was glad to place her in what he thought safe hands, gave me a good premium with her. She was twelve years of age, her understanding was good, and she learned readily ; but I found her temper, as I had feared it would be, sullen and morose. She came violently prejudiced against me, from the idea, that if a relation had used her so ill, I, who was a stranger, would treat her still worse. I perceived that to gain any influence over her, it was necessary first to win her affection, which was not easy, but I would not let myself be discouraged. I had known what it was to be ill-treated myself, and the remembrance of what I had suffered when I lived with my aunt filled me with compassion for poor Sarah, and made me find it less difficult to bear with her temper, and persevere in my endeavours to convince her, that instead of tyrannizing over her, I wished to act towards her as a mother. Having at length succeeded in this, the improve-

ment of her temper became a much easier task, as one principal cause of its badness was removed. When she came to me, she was extremely ignorant, never having learned to read. This Mrs. Gray kindly undertook to teach her, which she did with so much patient sweetness, that although Sarah was at first averse to learning, she soon became fond of it, and her capacity being good, she in a short time learned both to read and write well enough to be very useful and agreeable to her. By the time she had been with me a year, although she had at first been a great hindrance to me, from her awkwardness, she became so good an assistant, that she enabled me to take in a much larger quantity of work, although I might still have had more, could I have done it. Her temper, too, improved greatly, and she was very grateful to Mrs. Gray and myself, and much attached to us both, especially to Mrs. Gray.



persevered in her kind and unremitting endeavours to cure me of my many faults, and I felt that in exerting the same forbearance towards this little friendless, uninstructed child, I best proved my gratitude to heaven and my benefactress. Jane had another quality which, as she seemed likely to be very pretty, gave me much uneasiness; this was a propensity to taking sudden and violent likings to people, without any particular reason. Knowing that when she should be a few years older, this weakness would expose her to many dangers, I endeavoured to cure her of it, by teaching her as far as I was able, to view characters in a just light, and to judge of people not by their manners and appearance only, but from their actions; never failing, when, as was often the case, some person for whom she had thus rashly conceived a friendship, proved unworthy, strongly to represent the folly and danger of attaching herself to any one, whom a long intimacy had not proved to

be deserving her affection. I had indeed a most difficult task to correct these two faults, both which gave me great uneasiness, and the latter would have made me really unhappy on her account, had I not perceived in her a native modesty and diffidence, which made her as she grew up, shrink from those attentions which her beauty induced many of the young men in the neighbourhood to pay her, when they had an opportunity of conversing with her; which seldom occurred, for I kept no company, and scarcely ever visited any body except Mrs. Grant, never permitting either Jane or Sarah to go to a dance, wake, or any kind of public amusement.

“Jane, notwithstanding all her faults, was of so sweet and affectionate temper, and so entirely free from all guile or deceit, that she grew daily dearer to me. Although Mrs. Gray was very kind to her, yet Sarah, who was become an excellent girl, having been her first, con-

tinued to be her greatest favourite; indeed she deserved to be so, for she waited upon her with all the respectful attention of a servant, and the grateful affection of a daughter. This being the case, Jane seemed more peculiarly my charge, and her affection was from the first almost exclusively fixed on me; whereas Sarah was more attached to Mrs. Gray, at which I, who myself loved that excellent woman so much, could not wonder. My affection for her was, if possible, increased since her misfortune. When I saw her sometimes sitting at her work, at other times reading to us, or hearing the girls read; sometimes visiting our poor neighbours, advising, comforting and assisting them; when I beheld her cheerful piety and resignation, I cannot describe my feelings, or how much I loved and revered her. There was only one subject upon which we ever disagreed; this was when the interest of her six hundred pounds became due; I want-

ed her to keep the whole, and use it as her own generous heart should direct; but she never would take more than half. As I found it only distressed her to request it, I at length ceased to do so, and finding that my gains from business were sufficient to enable me to maintain my little family comfortably, and lay by a moderate sum of money every year, I resolved to use the fifteen pounds which I annually received from her, as a little fund for the relief of the distressed, and I may safely say that no money ever afforded me so much pleasure as that did.

“ About this time we sustained a heavy loss in the death of our worthy minister. To Mrs. Grant, who was the most dutiful and affectionate of daughters, this separation from her dear and revered father was indescribably painful; and her good husband was himself too much grieved to offer her consolation; but Mrs. Gray, who always in the midst of affliction discerned the hand of divine

wisdom and mercy, directing those events which caused it, although she deeply felt the loss of her much esteemed friend, was by her natural benevolence and habitual piety, enabled to administer comfort to the sorrowing orphan, and, by degrees, to teach her to rejoice that her beloved parent was removed from a world of, at best, very imperfect felicity, to one of bliss eternal, increasing and infinite.

“When the term of Sarah’s apprenticeship was expired, she quitted me, and went to a respectable mantua-maker at Bristol, to whose business she, some years after, succeeded. Jane had yet three years remaining of her time, and was so much attached to me, that she often declared when they should come to an end, she should prefer staying with me to going elsewhere, even if she could get double wages. After Sarah left me, I took another apprentice named Mary Lewis, who was bound to me by her parents, who were decent, respectable people. She

could work neatly, and had been brought up in habits of industry, so she never gave me any trouble, and was soon of as much use to me as Sarah had ever been.

“ One evening, soon after Mary’s arrival, as we were all enjoying a walk through some beautiful fields adjoining the road leading from Bristol to the new passage, we saw a woman sitting under a tree, who looked ill, and seemed ready to faint. We approached, intending to offer her some assistance. When we were near enough to discern her features, a confused idea of something connected with my early years, took possession of my mind, but before I had time to reflect, Jane, turning suddenly pale, caught hold of my arm, exclaiming, ‘ Oh, Mrs. Williams, it is my mother !’

“ The woman repeating the name of Williams, looked earnestly in my face, and endeavoured to rise, and Jane, whose resentment for her mother’s cruel desertion, was lost in sorrow at seeing her in

so deplorable a condition, ran to assist her; but, at the sight of her daughter, she started and shrank back, stung by the remembrance of her unnatural conduct towards her. Jane, the tears trickling down her cheeks, threw her arms round her neck, saying, in a voice interrupted by sobs, ‘mother, will you not speak to me?’

“The poor woman, who, notwithstanding her misconduct, I could not help pitying, raised her head, looked at her daughter with a mixture of shame, remorse and tenderness, and endeavoured to speak; then quite overcome, fainted in her arms. As we were but a little way from our cottage, I ran thither for a glass of ginger wine. Thinking she might be in want of food, I put some upon a plate, and returned to the field. I found the woman recovered from her fainting fit, leaning upon Jane, who wept over her, and just as I came up was saying, ‘think no more of it, dear mother, I entreat you.’

“I offered her the refreshments I had

brought, which she reached out her hand to take, when looking in my face, she stopped short, with an appearance of sudden recollection, and turning to Jane, 'did I not,' said she, in a tremulous voice, 'hear you mention the name of Williams?'

" 'Yes,' answered Jane, 'this dear woman's name (taking my hand,) is Elenor Williams.'

"After a moment's pause, she turned to me, and with increased agitation, said, 'tell me, I intreat you, madam, are you not the daughter of James Williams, a bricklayer, who lived near Monmouth?'

"I answered 'yes.'

" 'You had a sister,' added the poor woman, in a voice scarcely articulate.

" 'I had indeed,' exclaimed I, eagerly, 'it is twenty-five years since I have heard any tidings of her. Can you inform me? —'

"Jane's mother interrupted me by catching hold of my hand, and bursting



into tears, whilst her agitation would scarcely permit her to say, 'I am she.' "

Here Fanny dropped her work, and clasping her hands, said, "She was then my grandmother, and the little friendless Jane, whom, when deserted by her unnatural parent, you fostered, instructed, loved, was my mother? I knew you had brought her up, but was ignorant that you did so without knowing her to be your niece; for my mother, although she is continually praising you, and saying how great her obligations to you are, never mentioned that circumstance."

"I am not surprised at that," said Mrs. Williams, "it must be painful to so good and feeling a heart as hers, to speak of her mother's misconduct."

"Ah, my dearest aunt," exclaimed Fanny, throwing herself into Mrs. Williams's arms, "what might she have been but for you—what does she, and what do I, and all our family owe you!"

She was so much affected by this discovery, that Mrs. Williams, who was herself greatly moved by her grateful sensibility, and by the remembrance of the scene she had been describing, proposed that they should give themselves a little time to recover. In about a quarter of an hour, Fanny, having relieved her full heart by tears, expressed a wish to hear the remainder of her aunt's story, which that worthy woman, having tenderly embraced her, continued thus:—

“What I felt at that moment I cannot describe. To have found my only sister in so destitute a condition would have grieved and shocked me; but to know that she was the unnatural mother, of whose conduct I had so often thought with abhorrence, gave me a pang which nothing but the consciousness of similar guilt in myself could have exceeded.

“Having with difficulty recovered from the first shock, I begged Anne to take the refreshments I had brought her,

which she did, and was so much revived by them as to be able, assisted by her daughter and myself, to reach the cottage. After she had rested some time, she informed me that she had followed her second husband to America, where, after five years service, he was killed. She was then put on board a ship bound for Dublin, from whence she had crossed to Newport, where the magistrates had supplied her with money to enable her to reach her last husband's parish, which was St. Michael's, Bristol. After crossing the new passage, she attempted to proceed on foot to that city, but being much out of health, she found herself, when within a little more than three miles of it, so extremely exhausted that she was obliged to sit down under a tree to rest. She was soon seized with a sudden faintness, and was looking anxiously round for relief when we arrived.

“This recital was accompanied by heavy complaints of the hardships and

misery which she had undergone, since she went abroad. She often called herself the most unfortunate of women, never for a moment seeming to reflect that all her sufferings had been caused by her own misconduct in quitting England, when it was her duty to have staid there and availed herself of the power which Heaven had given her, when it bestowed on her a naturally strong constitution, of maintaining and taking care of her child. That she had suffered much, and that her health was greatly injured, was however evident ; and she appeared so fatigued and ill that I for the present forbore to say any thing about her past behaviour. She went early to bed, and although much better the next morning, could not be prevailed upon to rise, but lay weeping and bemoaning herself in a manner which shewed me, that as in her youth, when well and happy, she had given full way to her naturally high spirits, so, now that she was unwell and un-

happy, she indulged without controul in melancholy and repining; and I saw proved in her, what I had always believed to be true, that a pious and virtuous disposition is a far better support under sickness and misfortune than the strongest natural spirits, which always forsake us when most wanted, unless they are sustained by religion and a good conscience.

“On the third day Anne was really so much better, that she could no longer help acknowledging it, and, quitting her room, I received her kindly, and by asking her some particulars of her story, found an opportunity of entering upon the subject of her bad conduct, which I thought it my duty to do, however painful the task might prove. She endeavoured to vindicate herself by saying, that after the death of her first husband she had undergone so much distress, that when her second was ordered abroad, at the commencement of the American war, she dreaded suffering the same again; to

avoid which she had accompanied him. I told her this was not in reality any excuse whatever; for being in good health, and having only one child, she might easily have maintained both her and herself in comfort had she been industrious. 'In a few years,' added I, 'your daughter, had you endeavoured to lead her to what is right, instead of first neglecting, and afterwards abandoning her as you did, would have been able to go to service, when you would have had only yourself to maintain, which you might have done with ease and credit, in various ways, and have avoided all the guilt and misery into which you have fallen.'

"Although my sister could not deny the truth of what I said, she would not acknowledge it; but after attempting some more silly excuses, she fell into a violent passion, and called me unfeeling for thus blaming, instead of pitying her. I told her that although I blamed I sincerely pitied her; but she, instead of lis-

tening to me, burst into tears, and said she wished she had not met with me, if that was the way I meant to treat her. I mildly answered that I hoped she would have no cause to regret it; that I only wished to make her sensible of her misconduct; that by repenting of it and amending those faults which led to it, she might obtain that gratifying hope of immortality, in the contemplation of which alone her griefs could ever be healed. She said she did not desire my instructions, and would quit my house as soon as she was able to proceed to Bristol. This, however, was not soon the case; for that very evening being violently offended at something I said, she rushed out of the house, and seating herself on the grass plat in the garden, remained there until so late an hour, notwithstanding my intreaties that she would come in, that she caught a violent cold, which brought on a fever, from which she was several weeks in recovering.

“I sent for a physician to attend her, and Jane and I sat up by turns and nursed her with the utmost tenderness. Knowing that her illness had been caused by her own obstinacy and ill temper, made my sister more sensible of our kindness, and as she seemed very grateful for it, I blessed God for those sufferings, which I hoped would lead to what I so earnestly desired. I hoped her gratitude for my attentions would induce her to listen more patiently to what I said, and could this once be effected, I trusted by the divine blessing, should at last convince her of her past faults, and inspire her with a wish, as far as she was able, to act better for the future. My prayers that I might succeed in my endeavours were as fervent as my efforts were unceasing, and it pleased the Almighty to grant them. My sister became at length fully sensible of her former misconduct ; but this conviction was followed by such deep grief and



remorse, that I feared she would fall into a state of melancholy, which would disable her from all future exertion. This I the more seriously dreaded, as I knew her to be naturally indolent, except in the pursuit of pleasure, which, however, I was happy to perceive had lost all its dangerous charms. I earnestly represented to her that she performed but half her duty in 'ceasing to do evil,' that she ought also to 'strive to do well,' and at last I succeeded in persuading her to hire herself as principal servant to Mrs. Grant. I prevailed on her to tell that worthy lady all the circumstances of her past life, at the same time assuring her of her firm resolution to act rightly through the remainder of her life, to the best of her knowledge and ability. Mrs. Grant, having praised her highly for her openness, promised her every assistance and encouragement in perfecting the good work which she had begun.

“During ten years nothing could be more exemplary than my sister’s conduct, but she never again became cheerful or happy. The remembrance of her faults preyed continually on her mind, and although gentle and obliging to every one, she was always grave and thoughtful, and often, when alone, would shed tears of remorse and anguish. Although I rejoiced at the repentance which she showed, I was grieved at the extreme depression of her spirits, and would gladly have seen her more tranquil, could she have become so without losing the remembrance of her faults. We had many affecting conversations on the subject ; one in particular made so strong an impression on my mind, that I recollect it as clearly as if it had passed only an hour ago.

“It was near the end of the last year she lived with Mrs. Grant, that, calling upon her, as I was frequently in the habit of doing. I found her more than usual.

ly depressed. I took her hand, and was beginning to use some of my old arguments to induce her to take comfort, when she interrupted me by sighing deeply and saying, ‘Alas, my dear Elenor, you whose conscience is not troubled by the remembrance of crimes, but, on the contrary, cheered by that of a life of rectitude and goodness, can form no idea how heavy is the burden of remorse, how ‘grievous to be borne.’ When I reflect upon my past conduct from my earliest childhood, until within a few years, can I be cheerful, can I be happy? No, my sister, let my tears flow, *let my sins be ever before me*, and may the anguish I feel at the recollection of them be some little atonement.’

“ ‘But,’ said I, much affected, ‘as your repentance is so sincere, and your conduct has for several years been so good, you may surely, through your heavenly Father’s mercy, hope for *his* forgiveness and blessing, who hath said,

*let the wicked forsake his way, and the unrighteous man his thoughts, and let him turn unto the Lord, and he will have mercy on him ; unto our God, for he will abundantly pardon.'*

“ ‘I hope,’ answered she, ‘my repentance is really sincere, and I think nothing this world could offer would induce me to relapse into those sins which I both lament and abhor ; but I have no confidence in myself. Here, instead of being tempted to do wrong, I have every assistance and encouragement to do right ; but should I be removed from my present situation, and placed in one where fresh temptations to evil might beset me, I know not whether I should have power to resist them. I pray earnestly and without ceasing, that I may rather suffer the heaviest afflictions that could befall me, than that this should come to pass ; but until my last hour arrives I shall neither feel secure nor dare to rejoice.’ ”

“Soon after this affecting conversation, poor Anne’s health, which had never been strong since her fever, grew visibly worse ; and the physician, whom Mr. Grant sent for to attend her, pronounced her complaint to be a consumption. She soon became too ill to quit her room, but sat supported by pillows in an easy chair, her cough and difficulty of breathing rendering it painful to her to lie down. Jane or myself was almost constantly with her, and nothing could exceed her patient resignation ; yet she was still grave and even in a degree melancholy. She had for four months been gradually growing worse, when the physician observed such fatal symptoms, that he thought it necessary to tell her, which he did in the most gentle, tender manner, that he had lost all hope of her recovery. Being ignorant of her story, he had attributed her habitual melancholy to fear of death ; how then was he surprised to see a sweet smile overspread

her pale face, and to hear her exclaim, with clasped hands and uplifted eyes, 'now then, blessed be God, my trials and temptations are over.' Then, turning to Jane and myself, she added, 'rejoice with me that nothing can now turn me aside from that path of righteousness, which I have, for the last ten years, by the divine blessing, been enabled to tread.'

"Although my poor sister had, since her reformation, become so dear to me that I was sincerely grieved at the prospect of losing her, yet I could not help like her rejoicing and blessing God that she was no longer in danger of relapsing into sin and wretchedness.

"Contrary to expectation, she lingered several weeks longer, suffering very acute pain; but instead of repining at this, she rejoiced, as a further opportunity of proving her perfect faith and resignation to the divine will. She spent most of her time in prayers for

forgiveness of her past sins, and in grateful thanksgivings for the mercy she had experienced in being premitted to become sensible of them, and for the years in which, by penitence, and a complete reformation, she hoped in some measure to atone for those which had preceded them. She often and earnestly exhorted Jane, who seldom quitted her, unceasingly to endeavour to conquer what little yet remained of her natural giddiness and levity, endeavouring to prove to her, how much of her own guilt, and consequent misery, arose from similar faults. Every word her mother uttered sank deep into Jane's heart, and had a most salutary effect upon her naturally volatile disposition.

“ At length it pleased the Almighty to release poor Anne from her sufferings, and my confidence in his mercy, leads me to hope that, accepting her sincere penitence for the wrong actions she had committed, together with her patient

resignation under the sufferings with which he saw fit to afflict her, her lot at the resurrection will be a happy one; but at all events, knowing that she, as well as every one else, will, by divine wisdom and goodness, be placed in that situation which is fittest for her, and most conducive to her future improvement in virtue, and, consequently, in happiness, my mind is perfectly at ease on her account."

"But how is that dear aunt?" asked Fanny, much surprised, "do you not believe we shall remain for ever in that state in which we shall be placed at the day of judgment?"

"As the scriptures," replied Mrs. Williams, "are silent upon the subject, we can only form such conjectures as appear to us most agreeable to reason and consistent with our ideas of divine wisdom and goodness. My revered friend, Mrs. Grant's father, used to say, that the righteous are promised in a



future state, perfect happiness, which is only compatible with perfect virtue. As no human being is wholly free from faults, it was his opinion that even in another world, we shall still continue to improve in wisdom and goodness, by which means our happiness will increase, until we attain to that state of blessedness, which 'eye hath not seen, ear hath not heard, nor hath it entered into the heart of man to conceive.'

"And what," enquired Fanny, "was his opinion in regard to those who die in a state of wickedness? Did he think they would gradually become virtuous and happy?"

"Having upon this subject no light from scripture," answered Mrs. Williams, "he formed his judgment by the same rule as in the former instance. He used to declare himself fully convinced that God is too great, wise and good, to be capable of feeling anger, or taking pleasure in vengeance; and he

would add, 'what is punishment, unless meant to reclaim, and lead to virtue and happiness, but vengeance? As many are very wicked,' this excellent man would say, 'he feared the means necessary to reform such must be long and painful, before they could be effectual; but that he hoped and believed they would at last be successful.' "

"That is a glorious and most consoling idea, indeed," said Fanny. "I have often felt very unhappy, when I have thought on the state of wicked people after death; but now, the hope that their sufferings will have an end, will make me easier."

"Had you properly considered the justice, goodness and mercy of that God, who is love itself," said Mrs. Williams, "your confidence that he will do with every one that which is right, would have saved you from all uneasiness upon the subject."

“And so for the future it shall,” said Fanny. “But what happened to you after my grandmother’s death.”

“It was in little more than two years succeeded,” replied Mrs. Williams, wiping a tear from her venerable cheek, “by that of one whom I loved so entirely, that nothing but the conviction that the change would for her be a glorious one, could have supported me under it; you will guess that I mean my dear benefactress Mrs. Gray. She bore her long and painful illness, with the same fortitude and gentleness, which she had displayed under her other trials. She was, to the last moment of her life, patient under the sufferings, and thankful for the blessings which it pleased Heaven to send her. While she had strength to bear it, she admitted every one who expressed a wish to visit her, in the hope that it might be in her power to say something to them, which on account of her situation might make a deep im-

pression upon their minds, and be perhaps of some use to them during the remaining part of their lives. It was grateful to my heart, to see how anxious every one was about her. Mr. and Mrs. Grant saw her every day, and were constantly sending her different kinds of nourishment and delicate food, which they hoped would be agreeable to her, and contribute to restore her strength. Even the cottagers brought fresh eggs, such fish as the brook which runs through our village affords, and other little tributes of gratitude and affection, such as their slender means would permit them to offer.

“On the night preceding her death, Mrs. Grant and myself being with her, she requested me to raise her up with pillows, which when I had done, it seemed greatly to revive her. She looked round with a heavenly composure in her countenance, then pressing our hands, said in a faint though animated voice,

‘Oh my friends! what a happy end is mine! how have I been gently and gradually weaned from the vain, transient delights of this world, and taught to look for real happiness only in another. Had I never known any thing but prosperity, I might have been tempted to repine at quitting a world which had so many charms; but the misfortunes of my advanced years, have taught me how little dependence may reasonably be placed upon worldly riches and happiness, and that the only thing to which a christian can look forward with perfect confidence and unmixed joy, is that future happy state of being, which the righteous God of the universe has, through his beloved Son, promised to those who endeavour to act as he has commanded.’ Then raising her eyes and clasping her tremulous hands together, ‘Oh my heavenly Father!’ she exclaimed, ‘I thank thee for all the blessings I have received at thy hands, but still more for those afflic-

tions which have purified my heart, and taught it to rest upon thee, as the only support which never fails. I have trusted in thee and thou hast sustained me. In my passage through life, in proportion as the clouds of misfortune have darkened my worldly prospect, my confidence in thy goodness has still increased. I thank thee for the comforts thou hast afforded me ; and I bless thee that thou art now pleased to put an end to my trials, and take me to thy heavenly kingdom—that kingdom which my blessed Saviour Jesus Christ is gone to prepare for all his faithful followers, and where, through thine infinite mercy, promised by him, I humbly and confidently hope to dwell with him forever.’

“ Here she fell back exhausted by the effort she had made, and a long silence ensued, which both Mrs. Grant and myself were too much affected to interrupt. At length she again revived a little, and turning to Mrs. Grant, said, in a

faint voice, 'let me once more, my dear friend, thank you for all your kindness to me. I shall soon be, where your excellent and revered father now is. Nay, do not weep; but rejoice, that two persons, whom you loved, are safely arrived at their journey's end; and let the hope of a happy and eternal union, in the kingdom of our heavenly Father, console and animate you, during the remainder of your pilgrimage. For you, my daughter, my friend, my dearest Elenor, the comfort and support of my declining years, pursue the happy path which you have hitherto trodden, 'go on your way rejoicing,' and may the remembrance of your kindness to me, added to that of many other good deeds, sweeten your last hours; may they be as peaceful and happy as mine.'

"As she said these last words she clasped her hands together and raised her eyes to heaven, with an expression of grateful rapture, after which she lay for

nearly two hours speechless, but perfectly composed and easy, and then expired in my arms. Dear, excellent woman! If I hope to meet my end with the same heavenly composure, the same humble confidence that she did, to her example and instructions do I owe that animating hope. She taught me to love virtue, to endeavour to act as becomes a Christian; to her, under Heaven, I owe all my present comfort, and all my hope of a happy eternity."

Mrs. Williams was too much affected to proceed; tears trickled down her cheeks, and some minutes elapsed before she was sufficiently recovered to resume her narrative, which she at length did in the following words:—

"In her will my dear benefactress bequeathed to me all she was worth, consisting of her clothes, the furniture of this cottage, and six hundred pounds. The two first of these bequests I felt no hesitation in accepting, but as she had near



relations, I scarcely seemed, I thought, to have a right to the third. Mr. Gray's conduct had been such, that I did not wish to see him in possession of it; but to his son, if as worthy as his disposition when a child seemed to promise, it might do much good, and I greatly wished to find out where he was, that I might enquire into his character, and if he appeared likely to make a good use of his aunt's property put it into his hands.

"This thought was still uppermost in my mind, when one morning, about a month after dear Mrs. Gray's death, as I was sitting at work with Jane and Mary, some one knocked at the door. Upon opening it, a young man, neatly, but plainly dressed, with an open, interesting countenance, entered, and approaching me, begged to know if my name was not Elenor Williams? I answered that it was; upon which the stranger, with a kind of respectful tenderness, took my hand, saying, 'Although thirty years

must have effaced all recollection of my features, I hope they have not made you quite forget your little favourite, George Gray.'

"I cannot express how much I was delighted when I heard who he was. I welcomed him with that cordiality which my feelings dictated; and having requested him to take a seat, begged he would inform me of his situation.

"He told me, that, at his father's failure, they had removed to Glasgow, of which town his mother was a native. A brother of hers put him to a mercantile school, and employed his father in his counting-house. About two years after their arrival in Scotland, his mother died of a nervous complaint, having, ever since his father's misfortunes, lived in a state of constant repining and discontent. His father only survived her a few months, having injured his constitution by the fatal habit of drinking, to which he had from his youth been addicted, but which

had greatly grown upon him during the last ten or twelve years of his life, and to the bad effects of which upon his character and business, he might in a great measure attribute his ruin. After the death of his father, he said, his uncle took him from school, and placed him in the situation which he had filled : but as he had a large family to support and place in the world, he at the same time informed him that it would not be in his power to do any thing more for him. With this uncle he had continued ever since, endeavouring to improve in the knowledge of business, and fix himself in habits of sobriety, industry and frugality. He had, he said, from the first of his receiving a salary, saved as much money every year as he could, hoping one day to be possessed of sufficient to enable him to enter into some branch of business for himself, 'I was well aware,' added he, 'that after many years of saving my capital would be small, but I resolved my

expenses should be so likewise. My poor father's misfortunes had warned me against extravagance and speculation; I resolved to avoid both, and trust to industry and economy to procure me a competence: more I do not desire. It is so long since I have been accustomed to live plainly and attend to business, that the luxury in which the first fourteen years of my life were passed is almost forgotten, or if I ever think of it, it is to lament its fatal effects, both upon my parents and their generous benefactress.'

"He then proceeded to inform me that, having about a fortnight since seen an account of Mrs. Gray's death in a newspaper, and knowing himself to be her heir at law, his uncle had advised him to take a journey into England, and make some enquiry about her property. On arriving at Bristol, he enquired who was the most likely person to be able to

give him the information he desired, and was directed to me.

“Suppressing my emotions, I coolly told him that Mrs. Gray had left all of which she died possessed, to me. His countenance changed, and he remained a few moments silent, then turning to me with resumed composure, and taking my hand, he said, ‘my aunt acted justly. You who maintained and rendered her for so many years, comfortable, you alone had a right to the little which remained of her property. Her relations,’ he added with a sigh, ‘have already had too large a share.’ He then arose, saying with a smile, ‘I must trust to my old friends, industry and economy, for the completion of my scheme, and be thankful in the mean time, that my situation at Glasgow is so comfortable.’

“So saying, he approached me to take leave ; but I begged him to stay, saying, I too had a scheme to propose.

He accordingly resumed his seat, and I then told him that I had a particular friend, a native of Scotland, (meaning Mr. Grant,) who I knew had connections in Glasgow : that I intended requesting him to make all proper enquiry concerning his character, when if it proved as worthy as I fully believed it would, I would lend him the money his aunt had bequeathed to me, as soon as he could find an opportunity of entering into business with a rational probability of success.

“Mr. Gray’s countenance expressed the most lively joy and gratitude, and he thanked me with such unaffected warmth, as brought tears into my eyes.

“I went accordingly to Mr. Grant, who immediately wrote a letter to Mr. Gray’s uncle, which my young friend, as I already considered him, undertook to put into the post-office. So impatient was he to have it sent off, that I could not prevail upon him to dine with me

that day, but he promised to do so upon the next.

“ At the end of a fortnight Mr. Grant received an answer to his letter, than which nothing could in all respects be more satisfactory. It contained, not only the very best account of Mr. Gray’s character and abilities, but an offer from a respectable trader in Glasgow, who was well acquainted with him, to give him a small share of his business. This offer he would gladly have embraced, had not my excellent friend, Mr. Grant, kindly made enquiry in Bristol for a situation likely to prove advantageous to him, in which he was successful beyond his hopes.

“ A merchant, who had grown rich from a very small beginning, by means of exact regularity, industry and frugality, wished for a young man of the same kind of character with himself, in whom he could place such a degree of confi-

dence as would ease him of the laborious part of his business. To such a young man he proposed to give, not only a very good salary, but the opportunity of making a very advantageous use of any sum of which he might be possessed. He had for some time past been looking out for such a person ; but in every one who had hitherto been recommended to him, he had discovered some habit or propensity, which in his opinion rendered him unfit for the trust he wished to repose. To this gentleman Mr. Grant had the goodness to introduce Mr. Gray, with whom he was so much pleased, that upon seeing the excellent character given him by his uncle, and the offer made him by the respectable Glasgow trader, he consented to take him into his counting house, and if upon trial he found him to be in all respects what he wished, and had reason to expect, he promised to repose all proper confidence in him, and to afford him eve-



ry encouragement and advantage he could reasonably desire or hope for.

“ Mr. Gray did not hesitate to accept this proposal, which on many accounts he thought likely to prove more advantageous than that made to him through his uncle. He had likewise greatly attached himself to Mr. Grant and his good lady, who had kindly requested him to live in their house, until he was settled in some good employment: he likewise declared that it would be particularly agreeable to him, to live where he might often see and converse with me, for whom he expressed all the gratitude and love, which an affectionate son usually feels towards a kind and worthy mother. During five years he regularly paid me the interest of my money, which I as regularly received; and instead of shrinking from enquiry, as his father used to do, he often, without my requesting it, gave me the most minute account of his affairs,

and pressed me to inspect his books, which I often did with a high degree of satisfaction. His employer always spoke of him to Mr. Grant, in terms of the most perfect approbation ; in short, being fully convinced that he might be trusted, I, at the end of this period, presented to him the note of hand which he had given me as security for my six hundred pounds, together with all the interest I had ever received from him. This he accepted with a mixture of reluctance and affectionate gratitude, which greatly affected me, and I never look back upon that hour without peculiar delight. He soon after married a young woman who was as prudent and worthy as himself ; his business prospered, and he often entreated me to accept the interest of his aunt's money, but as he had a large family to support and provide for, and I had already saved a pretty large sum, to which I added yearly, and hoped soon to be pos-

essed of a competence, I would not bear of it. Both he and his good wife, however, often make me handsome presents, which I cannot bear to afflict them by refusing, and which are indeed a great assistance to me."

"It is no wonder," said Fanny, "that you are always so placid and cheerful, when you have so many good deeds to reflect upon."

"I have done but my duty, my dear child," said Mrs. Williams, "upon any occasion; and often, far too often, have I fallen short of that. If I have upon the whole been better than some of my neighbours, to God be the glory ascribed, for to his goodness in granting me so many superior advantages it is owing; and never can I be sufficiently grateful for all the great and undeserved blessings he has graciously bestowed upon me. But it is growing late, and my story is almost ended; what I have yet to relate principally concerns your mother.

“She became daily more amiable and worthy, and consequently dearer to me. She had entirely conquered her natural giddiness, but her disposition to take sudden rash likings to people, still remained in some degree ; although the quiet manner in which we lived, having scarcely any acquaintance, added to her natural modesty and reserve, had hitherto confined its effects to her own sex.

“About this time a widow of the name of Summers, took a lease of a moderate sized farm in this neighbourhood. Her frequenting the same place of worship as myself, first brought us acquainted ; and being pleased with her respectable manners and appearance, I was induced to accept a pressing invitation to visit her. She had a son about two years older than Jane ; he was handsome and pleasing, and I immediately perceived that he was greatly taken with her, whilst she appeared less unwilling to converse with him than with any other man of her acquaint-

ance. From this time he frequently called upon us ; Jane's shyness soon wore off, and she always appeared to behold his approach with particular pleasure. Upon my questioning her on the subject, she frankly acknowledged, that she had never met with any man who seemed to her so agreeable as Mr. Summers. I entreated her to be cautious how she suffered her affections to be engaged before she was certain he merited them. Although his manners were particularly pleasing, and his sentiments generally such as I approved, there was one circumstance in his conduct which gave rise to unpleasant suspicions in my mind : Although few mornings passed without his calling upon us, he never came in an evening, and if we unexpectedly visited his mother at that time he was scarcely ever at home, and when I enquired where he was, she generally returned evasive answers, and would often sigh, and appear so dejected, that I felt certain all was not

right : add to this, that he often appeared drowsy, and complained of head ache in the morning ; all which contributed to make me fear his evenings were spent in a very different manner from what I wished those to be of any man who hoped to be connected with my dear niece. I told her my suspicions, and entreated her to let me inquire into his character ; to which she readily consented, being fully convinced that every one must think of him as favourably as she did herself. In this, however, she was deceived ; every body whom I questioned upon the subject, told us that he drank very hard, and was, when in liquor, so quarrelsome that it was dangerous to be in his company.

• “ Jane would not believe this, at least not in any thing like the degree she had heard it represented ; but soon after, upon Mr. Summers offering himself to her as a husband, she told him what she had heard. He assured her that much the greater part of it was absolutely

false : he said he had a great many enemies, particularly the sons of a rich farmer who lived at some distance, one of whom wished to have taken the farm he then occupied ; that they had several times artfully contrived to make him drunk, and then put him in a passion, and pick a quarrel with him, in order to hurt his character ; but added, that he had now found them out, and that in future nothing they could do should make him fall into the same error. This improbable account Jane entirely believed, and she would have married him immediately, had I not, with great difficulty, persuaded her to wait yet a little longer, before she entered into an engagement, which, whatever cause she might have to repent it, she would not have power to break. She unwillingly consented, which was some relief to my mind, as I hoped something might occur to convince her of his unworthiness before it was too late.

“ Things were in this state, when one Sunday evening, having a bad head-ache, and the weather being very fine, I persuaded Jane and Mary to take a walk in the fields without me : they went accordingly, but returned in less than half an hour. I asked the reason of this, but was only answered by Jane’s exclaiming, ‘ Oh, my dear aunt ! ’ when, unable to proceed, she sank, pale, trembling, and almost fainting, into a chair. Much alarmed, I fetched her some hartshorn and water, which, having drunk, she came a little to herself, when, after a silence, throwing her arms round my neck, she burst into tears, exclaiming, ‘ I am now convinced that all we heard of Mr. Summers was but too true ; for this evening, passing by the public-house, I saw him before it, intoxicated, covered with blood, fighting with another man in the same horrid state, and the execrations, the blasphemies they both uttered, were too dreadful even to think upon.



Oh, my best friend, what do I owe you ! But for you I had before this time been his wife. Forgive my obstinacy, my folly—' She could say no 'more ; I pressed her to my bosom, and blessed God, for thus saving her from destruction.

" I scarcely need say that all intercourse with Mr. Summers was from this time at an end, and that Jane was effectually cured of the weakness which was near proving so fatal. Poor Mrs. Summers soon after died, and her son married an amiable, worthy young woman, who would have reformed him if any body could have done so ; but few are so fortunate. Few who marry vicious men can effect any change in them, and so it fared with this poor girl. Mr. Summers went from bad to worse, until at length he became a mere sot, used his wife ill, neglected his business, and in less than five years was obliged to give up his farm, and whither he re-

moved, or what became of him or his wretched wife, I never heard. The farm was immediately taken by a sober, industrious, religious, worthy man, who does honour to his rank in life, and is beloved and respected by all who know him.—I mean your father, Mr. White. At the end of two years, each being fully convinced of the other's worthiness, he and my dear Jane were married, and that they have lived virtuously and happily together I need not tell you."

"They have indeed," said the delighted Fanny. "My father often says he is indebted to you for the best of wives, as I am sure I and my brothers and sisters are for the best of mothers. But what happened to you after her marriage?"

"Having now," replied Mrs. Williams, "lost my principal assistant, and Mary Lewis's time being expired, I resolved not to take another apprentice, but to reduce my business to what I could

do myself, with ease and comfort. Having carried it on in this quiet manner for some years, as I began to grow old, and my eye-sight to become dim, I consulted Mr. Grant, and finding that he had in his hands what would bring me in about forty pounds a year, never having touched even the interest of my savings, I resolved to give it up entirely.

“ I can still, by assisting my poor neighbours, and doing what little work I want for myself, find employment enough to amuse me. All my friends are very kind to me, and from your dear parents I constantly receive all the attentions which the most dutiful and affectionate children could have paid me. You too, my Fanny, and your brothers and sisters, are a great source of pleasure to me, and I pray Heaven that you may render the latter days of your parents as happy as they do mine. Although I can no longer walk to Bristol, as your father is so kind as to take me there and

bring me back, every Sunday, on his easy double horse, I am still enabled to hear the excellent discourses, and join in the pious prayers of the worthy successor of my late revered friend. I often spend a week with Mr. Gray and his amiable family, whose increasing goodness and prosperity, are an additional source of happiness to me.

“The only affliction I have suffered since the death of Mrs. Gray, has arisen from those of my two worthy brothers, with whom, although we seldom met, being settled at a considerable distance from one another, and each having an employment which rendered it inconvenient to leave home, I had kept up a regular correspondence by letter, which preserved our sentiments of affection unbroken by time or absence. They both died unmarried, so that I have now no relation left, except my dear Jane and her children. I console myself under the loss of my beloved brothers, by the

certainty that having led truly honest and virtuous lives in this world; they will, through the loving kindness and tender mercy of their Heavenly Father, enjoy everlasting happiness in that blessed one, where neither sin, pain, nor death can enter, and where I hope in a few short years to meet them again.

“I have been so peculiarly favoured by Providence throughout my whole life, that I can never express half my gratitude. I have many defects, many weaknesses; but I strive to amend and rectify them, and to render myself every day less unworthy of the blessings I have received, and still continue to receive. For that salvation which has been promised by our Lord Jesus Christ to all who diligently seek it, I trust with humble confidence to the infinite mercy of ‘his father, and my father, his God, and my God.’ ”

Such was the simple story, which "good Mrs. Williams" related for the amusement and instruction of her great niece. May you all, my dear young readers, be induced to imitate her piety, her uprightness of heart, her benevolence, meekness, and humility, and may your lives be as happy as hers. But should it be ordained by divine wisdom and goodness, that your faith, patience, and resignation, should be tried, and your virtue strengthened by sickness, poverty, or other misfortunes, remember that whilst you preserve a clear conscience, and put your trust in Heaven, you are in possession of "that peace of God which passeth all understanding, which the world can neither give nor take away." With this you can never be miserable, never want comfort, since "whoso endureth" *patiently* "to the end, the same shall be saved," and, "to those who are faithful unto death, shall be given a crown of life."

M. A. P.









**THE**

**SICK MAN'S FRIEND.**

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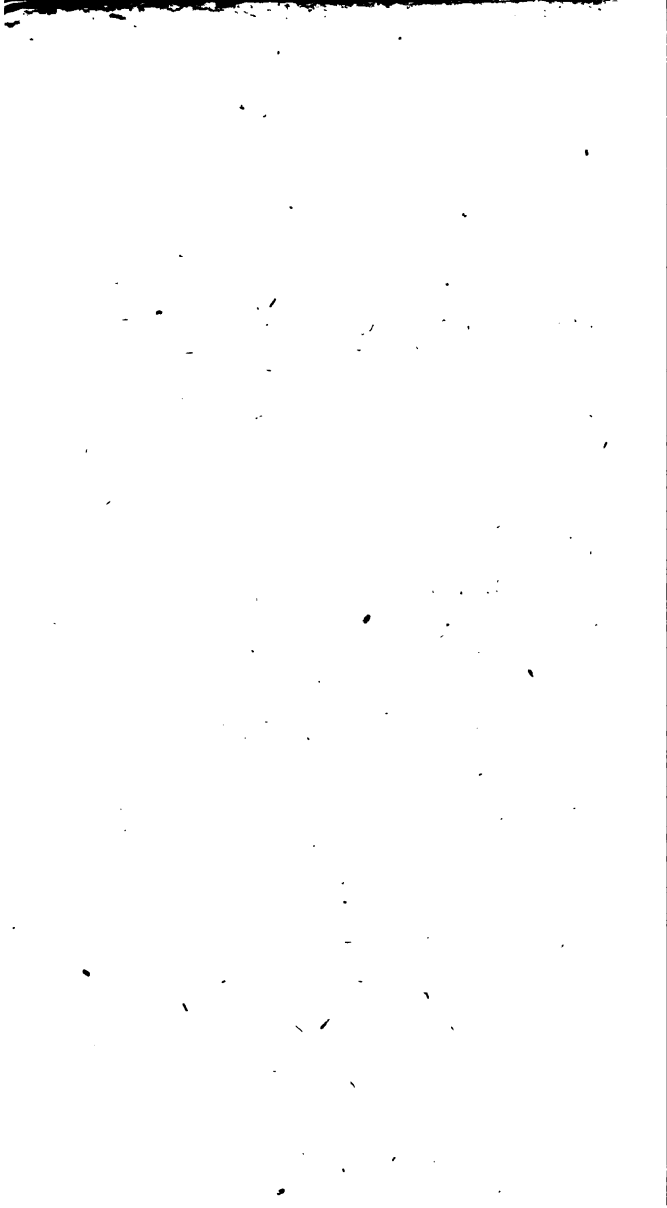
**BY THE AUTHOR OF**  
**WILLIAM'S RETURN;—THE TWIN BROTHERS, &c.**

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**BOSTON:**  
**WELLS AND LILLY, COURT-STREET.**

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**1820.**



THE

## SICK MAN'S FRIEND.

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Among the various troubles and sorrows which are permitted to befall us in this mortal life, there is no one more frequent, or more trying, than sickness. When it is long and painful, we are too apt to complain, and call it a misery and a heavy affliction: but, my brethren, *it comes from God*—and must *therefore* be for our benefit, if we make a proper use of it. It is a mean intended by Him to bring us to glory and happiness: and shall we refuse to bow down before him, and thankfully receive whatever he sees needful for so blessed a purpose? We know from his own gracious word that “he doth not willingly grieve, nor afflict the children of men;” therefore he

does it in mercy ; and we must pray him to strengthen our weak minds, and enable us not only to bear it patiently, but with thankfulness.

When we are in health, and the world goes well with us, are we not apt to forget the Giver of all good things, and to live as if this were our abiding place, and we looked for no other home, no better country ? To a man in such a case, to one leading a careless or a worldly life, would it not be gracious and merciful in God, to send a fit of sickness, which would force him to consider his ways, and inquire into the state of his soul ? and ought he not from his heart to thank the merciful Being, who wakes him from such a dream of childish folly, to a sense of his real condition.

O reader, whoever thou art ! waste not the time and means given for the glorious purpose of attaining eternal blessedness, in a foolish pursuit after the enjoyments of a life which a few years

must take from thee, and which may be called for in a single hour. Should some sudden accident, or violent illness cause your death in such a state, what would your prospect be?—What preparation can such a life have made for the awful day of account, when every one will be rewarded according to his works? How can you answer, when called upon by your righteous Judge to say what use you have made of the various opportunities of doing good, which are given to every man, and which all are commanded diligently to improve?

But if the careless and worldly-minded are thus unfit to die, thus unprepared for the awful account which must follow; how will he who has led a profligate and sinful life, who has many crimes to answer for, appear before Him “whose eyes are too pure to behold iniquity?” With what fearful remorse and horror will such a one look back upon his past days, knowing that they are gone for

ever? That the precious time which was granted unto him to "work out his salvation," is come to an end; and that he must be judged by what is past?

O my christian brethren, no tongue can utter, no pen can describe the feelings of his mind. No scene which the eye can look upon is so dreadful as the death-bed of a wicked man. Yet let us not fly from a fellow-creature who is so miserable: while his breath remains, let us show him kindness, and, as far as we are able, ease his bodily pains. If he appear fully sensible of the guilt of his past life, and desirous to spend the short remainder of it in humble supplication before the throne of Him, whose holy laws he has broken, and whose righteous judgments now terrify his soul: kneel down by his bed, and bid him lift up his heart to the Father of mercy, and join in the following prayer:

"O Thou most good and holy God! look down with pity upon a wretched

creature, who has misused the precious blessings which thou didst bestow upon him : who would not listen to the instructions of thy beloved Son, but, following the evil inclinations of his own heart, has so lived, that he dreads to appear before thee. His soul faints within him at the remembrance of his sins, now that thou art calling him to give an account of all, before the awful tribunal of a righteous Judge !

O holy Father ! his heart, and his sufferings, are open to thy view !—Thou knowest all his guilt—Thou seest all his anguish.

He falls low before thy throne, humbled in the dust. He implores thy mercy, and entreats from thee a little more life, that he may show a true repentance of what is past, by spending every future hour in thy service.

All things, O God, are possible unto Thee : and if thou art pleased to restore him to health,—grant that his heart may



be converted: and that he may never again become the wretched slave of sin, but humbly and thankfully submitting to this thy painful visitation, show that his present sorrow is a true repentance, such as leadeth to a godly life.

Thou wilt do, thou always doest what is best; and to Thee, O ever-living God! be honour and glory, dominion and power for ever. Amen."

Should the Almighty raise the sinner from the fearful state in which he lay, and bless the endeavours of his family and neighbours to prolong his life—what joy, what thankfulness should fill his heart. Yet let him "rejoice with trembling," lest returning health should bring back his old desires and inclinations.—Greatly would he want a true christian friend, who might address him thus:—

"Keep constantly in mind, all that you felt when you believed yourself to be upon your death-bed.—What worlds you would have given, that you had

“remembered your Creator in the days of your youth,” and served him while your strength remained. How you dreaded the awful punishment of your sins; how earnestly you prayed for a year, a month, a week of lengthened life, to prove by the warmth of your piety, and the strictness of your obedience, that your repentance was sincere.”

“Be thankful then—be truly thankful that these your fervent prayers have been heard, and granted.—God has raised you up; and it is now your part, to strive with all the powers which he hath thus a second time bestowed upon you, to make his gracious bounty a real blessing.”

“Begin with offering the tribute of a grateful heart, to him who hath thus given you a new life; and whether it be long or short, devote it all to him, by making it your daily study to learn and obey his holy commandments. But before we consider what he chiefly requires

from you, I will in few words tell you, what you must carefully and resolutely avoid : for "ceasing to do evil," is the first and most necessary step towards "learning to do well."

"The Almighty gave a solemn command by the prophet Moses, that no man should take his sacred name in vain : and our Saviour Jesus Christ never spoke more plainly than when he said, "Swear not at all." It is again repeated by the apostle James, "Above all things, my brethren, swear not !" Yet there is no vice more common among those who call themselves worshippers of God, and disciples of his beloved Son, than profane cursing and swearing : a practice so shameful and degrading, that one would think none but the lowest and most depraved of the human race could be guilty of it : and to which no man can say that he is tempted, either by profit or pleasure. Can it then be needful for me to warn you against thus wan-

tonly insulting that High and Holy one, who has so lately delivered you from the greatest danger to which a human creature can be exposed, that of dying in a sinful state? But as "the heart of man is deceitful," and old habits are ever ready to steal back upon us in unregarded moments,—I do solemnly warn you, to check the forbidden words, as they rise to your lips : and in guarding against the return of this sin, it is necessary that you get the better of another, by never giving way to anger. Remember the patient endurance of our blessed Lord, when treated with the most cruel insult and barbarity ; and do you in like manner bear with the provocations given you by your fellow-creatures, remembering the condition upon which we are taught to pray for the pardon of our own sins,—“Forgive us our trespasses, as we forgive those who trespass against us.”

**“Why has your merciful Creator raised you from the bed of sickness, but to give you one more opportunity of saving your soul? And will you render this wonderful kindness on his part of no effect, and heap up the measure of your iniquity by base ingratitude? No, no, we will hope and pray for better things. Strive diligently to fit yourself for heaven, and fear not but to heaven you shall go. As “a good soldier of Jesus Christ,” make war against every evil habit and inclination: never stop or rest, till, through him, God hath given you a glorious victory: and this be assured he will not fail to do, if you are not yourself wanting in that immoveable steadiness and resolution, which is so necessary in the christian warfare, that without it no one can “fight the good fight of faith, or lay hold on eternal life.”**

**“Another most destructive habit, is a habit of drinking, which is not only wicked in itself, but by taking away our**

senses, opens a wide door to other vices. It wastes the time and money, which might be employed to promote our comfort in this world, and our salvation in the next. If this has been one of the sins of your past life, pray daily and hourly to God, that he will strengthen your resolutions, never again to be guilty of it. Do not suppose that you may now and then indulge yourself with a little more than is needful, without again falling into excess: this is a habit which must be entirely subdued—if subdued at all. If you are a true penitent, and no other can find forgiveness at the throne of grace, you will dread the least approach towards a habit which has in time past been so destructive to you, and resolve never again to enter those places where you are in most danger of being led into it, as well as to renounce as far as you are able, all society with those who continue the practice.”

“Pray often and earnestly to Him who can do all things, that he will enable you to gain this great victory over yourself, in words like these:”—

“O Almighty God! who at this moment beholdest me thy unworthy and guilty creature, humbly bowing down before thee; have pity upon me, and of thy great mercy assist my endeavours to get the better of every sinful habit of my former life, and more especially strengthen my resolutions never again to forfeit the precious senses which thou hast bestowed upon me, and degrade myself to a level with the beasts that perish.”

“Grant, O righteous Father! that I may from my heart detest every one of my past sins, and delight in the new and holy life which I have chosen. May I pray without ceasing for the completion of that blessed change in my heart, which will fit me for a better world; that when thou art pleased to call me hence, I may look up to thee as to a merciful Father,

who has promised pardon and peace to all who forsake their sins, and turn to thee with sincerity and truth."

"Thou didst send thy beloved Son, to teach us what we must do to inherit eternal life; and he will come again at the last day, to raise us from our graves, and to crown, with everlasting blessedness, all those who have been his true and faithful followers. O that I had hearkened to his holy precepts! that I had taken them for the guide of my life! I cannot recall the past; I cannot bring back the happy days of innocence, when it was well with me, because I had not offended God."

"But blessed, for ever blessed be thy holy name, thou hast given me a further time of trial: and my earnest prayer is, that I may, by thy gracious help, be enabled to spend every future hour, so as to prove the truth of my repentance, and render me a fit object of thy pardoning mercy."



**“ To Thee, O Almighty God ! be honour and glory for ever ! Amen.”**

A true christian friend would not stop here, in his advice and instructions to the recovering man. Swearing and drunkenness are great sins, and to give way to anger, hatred, or malice, will shut a man out of the heavenly kingdom ; but there are other vices equally fatal, and if he suspects him to have been guilty of these, he will thus give him solemn warning of their consequences.

**“ If in your former life you have 'practised any manner of dishonesty, beware ! As you value your soul, beware of the smallest shadow of a return to it again.— Take not a penny, nor a penny's worth, that is not strictly your own, and if you are employed for a master, do his work well and diligently. Remember that the eye of a just and holy God is upon you every moment, and that he will reward or punish you in a future world, as your**

deeds have been good or evil, in this your state of discipline and trial."

"Would you forfeit the glorious hopes of happiness in heaven? Would you shut yourself out from that blessed place, for the paltry gains of cheating and over-reaching in this short-life? gains which the pangs of an evil conscience will never suffer you to enjoy? Remember, O remember the state from which you have been so lately raised; when your soul shook within you at the prospect of an unprepared death. Never let such another hour of terror seize upon your trembling heart; but by a life of strict honesty and true holiness, make your peace with God—resolving rather to feed upon a crust, and quench your thirst with water from the running stream, than load your soul with the guilt and misery of another sin."

"To a life of righteousness, the best prospect of happiness is given even in this world, and in general we should re-

solve to do all that our duty requires, if we rightly understood our present comfort and advantage. If you are diligent, sober, and strictly honest, the change in your character will soon be found out, and good men will seek to employ you; you will gain valuable friends, and your family will love and cherish you. But what is a thousand times more than all this, God will freely pardon your past offences.—His blessing will dwell with you, and you will every day find more ease and comfort in your own mind, more love of Him, more faith in his promises of forgiveness to the truly penitent; more delight in what is good, and more hatred and dread of evil, till by degrees you are “born again,”—and in the true gospel sense, become “a new creature :” for so must every wicked man be changed, before he can enter into the kingdom of God.”

“Be not afraid, or ashamed to tell your old companions that you are an altered

man, and fully resolved to lead a new life ; and if they will hearken to you, exhort them to do the same. Tell them what you felt, when death seemed ready to carry you unprepared before the judgment-seat of Christ ; of God's tender mercy in raising you from the border of the grave, and by prolonging your life, giving you an opportunity to amend your ways, and obtain his gracious pardon of your past offences."

"Who can tell whether God may not give a blessing to these your charitable endeavours—who can say that you may not be the mean employed by him to save the soul of a fellow-creature. If but one will hearken to you, if you can prevail upon one to forsake his sins, and live "soberly, righteously, and godly," during the remainder of his abode in this world,—you will have done a blessed and a glorious work ; a work in which you will have reason to rejoice, through time, and through eternity."

But to give yourself a chance for this, your own conduct must in all respects be a fit example for those whom you exhort and advise. They must see in you, how good and lovely a truly christian life is, before you can hope to persuade them to the practice of it. O let the hope of saving your fellow-creatures, doubly incite you to be "perfect in every good work," remembering "that he who converteth a sinner from the error of his way, shall save a soul from death, and shall hide a multitude of sins."

But it is not to the wicked alone, that pain and sickness come, or to the wicked alone that they are needful.—The best of us have much to repent of, and much to amend. In the days of health and ease, we are always in danger of setting our hearts too much upon the present life; upon the business, or the pleasures of it. But, my brethren, neither of these will forward us a single step on our way to heaven. If we could gain

the whole world, and all the stock of false pleasures which it can boast, what at last would it avail us, when we might still lose our own souls. Like him in the parable, we may heap together a load of treasure; we may pull down our barns, and build greater; and say within ourselves, "We have good things laid up for the enjoyment of many years!" forgetting that in *one night* our souls may be required from us!

To a man in such a state, though the world sees him prosperous, and calls him happy, and though he is well satisfied with his own condition, a fit of sickness may be a real blessing; indeed it must be so if he suffer it to have its proper and natural effect, of turning his thoughts inward, to examine what has been the real character of his past life, and what are the present dispositions of his mind. If he has been a careless follower after pleasure, or anxiously striving for wealth or power, how is it possible that the state

of his heart and affections can be such as will fit him for the glorious society of heaven? for being admitted into the more immediate presence of the Almighty, and dwelling in the light of his countenance? The happy feelings which such hopes inspire, can only belong to the truly pious man, when the hour of his death approaches ; the days of whose youth and health were a constant preparation for them. When he was "eyes to the blind, and feet to the lame ;" when "the blessing of him who was ready to perish came upon him," and he "caused the widow's heart to sing for joy." Then was he securing to himself, through the infinite mercy of God, a peaceful death, and a joyful resurrection. Then was he pouring oil into that lamp which must light him to the *marriage feast*, and putting on the *wedding garment*, "clean and white," which is "the righteousness of saints."

But the child of this world, the lover of gain, the lover of vanity, the lover of pleasure, can have no such delightful hopes : he has busied himself in a vain pursuit of what he believed would be advantageous to him, during the continuance of this short life, while he leaves to chance, or rather leaves undone, and almost unthought of, the chief concern of his being ; he has been eager and anxious to provide for the welfare of a few uncertain days, while no preparation is made for the *everlasting ages* of eternity !

To awaken men from this state of stupid folly, does our merciful Father sometimes send sickness : and how must one of these mispenders of time despise himself, when he looks back upon his past life, and sees how little that is really good and worthy, has been done in the course of it ; how little use he has made of that blessed light, which shining from heaven, was sent to guide his steps



through a dark and dangerous world. When he feels the chastening hand of the Lord upon him, and looks for a speedy call to another world, how vain and empty will all those things appear, which he has hitherto been wishing and toiling for. Not one of them will then seem worthy of a moment's thought, for his whole soul will be filled with alarm and apprehension respecting that unseen state to which he is approaching.

Should a christian friend visit one in this condition, and to visit the sick is one of the great duties of the christian life, would he not tenderly inquire of him respecting the state of his mind, and as one desirous to assist him in making such preparation as he might still have time to make, he would perhaps address him thus :

“ My friend, I come not to mourn over your sufferings, but to speak to you of those things which will help you to bear them patiently ; which will comfort and

support you when they are most severe, and enable you when either pain or sorrow presses heavily, to look meekly towards heaven, and say with pious Eli, "It is the Lord, let him do what seemeth him good."

"When your bodily sufferings are great, hearken to, and comfort yourself with the exhortation of the apostle,—'My son, despise not thou the chastening of the Lord, nor faint when thou art rebuked of him : for whom the Lord loveth, him he chasteneth, and scourgeth every son whom he receiveth.'"

"Strive then to approve yourself a true convert to the doctrine and discipline of Christ, by showing much patience under affliction, so shall your sufferings be sanctified unto you, and this day be the commencement of a new and holy life."

"Be thankful that you have no wicked deeds, no heavy crimes to burden your conscience at this solemn hour. You

have led what the world calls a harmless life. But is this all that a christian is called upon to do? The precious book which makes known to us the whole will of our heavenly Father, has always been open before you, yet you have neglected to study its contents, which would have taught you to despise a worldly or a careless life, and to employ your health, your strength, and your understanding, to glorify God, and do good to your fellow-creatures. You have called yourself by the name of Christ, without obeying his holy precepts; forgetting his own sacred words which ought to be written on every heart—"He that hath my commandments, and *keepeth them*, he it is who loveth me!" and "Why call ye me, Lord, Lord, and *do not* the things which I say?"

"A true disciple of Jesus Christ never spends a day, and scarcely an hour, without considering whether his present pursuits—his thoughts, his words,

and actions, are those which become the follower of such a Lord? whether the disposition and temper of his mind be pious, humble, kind, and fixed on heaven like his?—Thrice happy is the man who doeth this, whether his station in the world be high or low, whether he prosper, or be unfortunate, his life is sweetened by that most powerful of all cordials, *hope!*—and when his latest hour draws nigh, his heart rests securely on the mercy of his Almighty Father, while he looks with the bright eye of faith, to the glorious inheritance which is prepared for his saints!”

“But the careless, the worldly-minded, cannot hope to “die the death of the righteous;” as their lives have been widely different, so their “last end” must be unlike his. Nothing but habits of holiness and virtue, nothing but “fearing God, and keeping his commandments,” will be certain to “bring a man peace at the last.”

“Past time however cannot be recalled ; past sins cannot be undone, and all that now remains for you, is to humble your soul before God, confessing, and truly repenting of all the wrong that you have done, and all the good that you have left undone ; and resolving to spend every hour that he still bestows upon you, as his thankful and obedient servant. Perhaps your sickness may be prolonged, and your sufferings may continue or increase ; should it be so, make the most of the opportunity it gives you, to practise that noble christian virtue, perfect submission to the will of God. Collect all the strength of your mind, to endure patiently, remembering that “though no chastening for the present seemeth to be joyous, but grievous : nevertheless afterward it yieldeth the peaceable fruit of righteousness, to them who are exercised thereby.”

“Wherefore lift up” in thankfulness, “the hands that hang down,” and bend

the "feeble knees:" letting the calmness of your mind, and your kind and gentle behaviour to all that tend upon or visit you, show that a real change is taking place in your heart, an approach towards that "holiness, without which no man shall see the Lord."

"If your strength will permit, tell those around you that you are fully sensible of the sins and errors of your past life; and entreat them to beware of loving the world, and the things of the world, while they forget to love and adore him who gave them being, and to do good to their brethren of mankind. Tell them, too, that if you should be mercifully raised from your present sickness, you are fully resolved to devote your future life to God, by carefully watching for every opportunity of doing good, and making your will on all occasions, bend to his will. In these good resolutions you must hourly and fervently pray Him to strengthen you; and should this be your

last illness, should you never leave this room till you are carried to the grave—even the days of your pain and sickness may thus become a real blessing to you; for if you support them in a truly Christian manner, they will do something towards purifying your heart, and in some degree preparing you for the great change which God is about to make in your condition. Be not weary, therefore, of suffering the Lord's will, if it pleases him to prolong the time; but bear constantly in mind, that a patient submission to all that he inflicts, is one proof of the sincerity of your repentance, and may, perhaps, be the only one that it will ever be in your power to give."

"When a man believes himself to be near leaving the world, it costs him little to say, even with sincerity, that he hates his sins; for he can then have neither power nor inclination to commit the greater part of them. The time of trial comes when health returns. It is then that he

must, by an altered life, prove that the sorrow and anguish he so lately felt, arose from real and true repentance."

"Should the Almighty mercifully grant to you a further time of trial, remember, that upon the use you make of it, your salvation depends. Nothing will assist you so much as keeping God in all your thoughts, and frequently addressing him in prayer. Often call to mind those faults to which you have been most subject, and pray earnestly for his gracious help, in the necessary and difficult work of overcoming them all. When you have conquered an evil habit, you have gained a victory, and have reason both for joy and thankfulness."

"O, my friend, may a longer life be lent you, and may you go on with increasing zeal and activity in this blessed course! May the world, with its cares and vanities, be as nothing to you, in comparison of the great and glorious prize which God hath set before us, in the gos-



pel of our Lord Jesus Christ. Let us humbly bow down before him, while our hearts ascend to the throne of his mercy in fervent prayer !”

“O thou Almighty Searcher of Hearts ! incline thine ear, we beseech thee, to us who now call upon thee. He whom thou visitest with sickness, entreats thee to have compassion upon him, and to grant that he may so patiently and thankfully endure the pains which thou layest upon him, that they may answer thy merciful purpose, and be beneficial to his soul.”

“Should it be thy good pleasure to remove him hence, he dreads the fearful consequences of the careless and faulty life which he has led ! He feels that he has been a slothful servant, and deserves not admittance into the kingdom of his Lord. What would he not now endure, to undo the least of his sins ! But that cannot be : an evil deed once committed, can never be recalled.”

“Thou, O God, art the Father of mercy, and hast of thy great goodness promised forgiveness to the truly penitent. Oh ! may he who now lies before thee be of that number ; may his heart be really changed, and renouncing the folly and the evil that is in the world, may he henceforth devote himself to thee ; spending the remainder of his life, if thou dost graciously prolong it, in a strict and holy obedience to thy righteous laws. May his soul be so purified by the habits of a virtuous life, that when the time of his departure shall arrive, he may willingly resign this frail and mortal being, full of faith in the promises which thou hast given us through him, who is ‘ the resurrection and the life,’ in whom believing, “ though we were dead, yet shall we live.”

“Thou, and thou alone, canst read the heart. Thou wilt do with him as thou seest right. All that thou doest is holy, just, and good : and we praise and magnify thee for all.”

**“To Thee, O heavenly Father, as the disciples of Jesus Christ, we ascribe all honour and glory, dominion and power, for ever : Amen.”**

Will you not now, my reader, join with me in saying, that a fit of sickness sometimes is a real blessing ; that it always may be so, and is intended as such, by the all-wise and good being who sends it. **“If ye endure chastening, God dealeth with you as sons ; for what son is he, whom the Father chasteneth not ?”** But if you rise from this painful visitation unimproved ; if, when you return to health, you return also to a life of sin, or even to a life of folly, or worldly-mindedness, I tremble for your condition, and could almost say that such a case is hopeless.

Sickness takes us as it were to the borders of that unknown world which will be our future home. Nothing but the gate of death stands between us and its view. Had that gate opened as we ex-

pected, this short life would have seemed but as a dream that is past, and the awful hour of the resurrection been immediately present to our sight. The sleep of death is but as a moment, till the last trumpet sounds, which will awake the whole human race, and call them from their graves, to appear before the judgment-seat of Christ, who is appointed by his Almighty Father to weigh our thoughts, words, and actions, in his most righteous balance, and to render unto every one according as his works have been.

Think often, ye worldly-minded ; think deeply, ye careless ones, of that awful hour ! and it will show you the real value of the present life, and the glorious use that may be made of it :—will convince you that it is childish folly, or rather *madness*, to strive eagerly and anxiously for the gains or the pleasures of a few short and uncertain days, while no preparation is made for the ages that will never end.

But for you who live in the actual commission of crimes—who blaspheme your Maker, and utter curses against your fellow-men ; who deal falsely and deceive ; who cheat and lie, and seek greedily after the gains of ungodliness ; stop—stop in your career of guilt, and try if you can bear to look steadily forward, to the fast approaching day of solemn reckoning. Can you stand before the Searcher of Hearts, and answer the inquiries that must then be made ? when every wicked deed, however secretly committed, and however skillfully concealed during your stay in this world, will be brought to light, and exposed to the view of men and angels.

Do you, who lead sinful lives, hope in that awful hour to plead the merits of a Saviour, to avert the punishment which you feel that you have deserved ? Will you say to him in that day, “ Lord, Lord, we were baptized unto thy name, we have read thy holy gospel, we have

called ourselves thy disciples and followers, and we depend upon thee to save us !” And will he not profess unto such unrighteous persons, “ I never knew you : depart from me, all ye that work iniquity.”

We have now considered the case of a sinner in the worst sense of the word, of a *wicked man*, when he lies upon the bed of sickness : and we have also taken a view of the careless and worldly-minded, when the Almighty lays his chastening hand upon him, and we have seen that bodily pains and weaknesses are sent to both, for the merciful purpose of breaking them off, for a short time at least, from a life of vice and folly ; and by bringing their future and eternal state, as it were, close to their eyes, and almost before their view, to show them how dangerous their condition is, and incite them to a thorough change in heart and conduct. Let us now turn to a scene of a very different kind ; to the sick room of a real Christian ; one who not only in words acknow-

ledges Christ for his Lord, but, by every action of his life, proves himself his sincere disciple ; one, who is not only true and just, but kind and liberal in all his dealings ; who is the comfort and support of his parents, his wife, and his children ; and, as far as in him lies, the friend and helper of every one of his fellow-creatures. But, above all, one who has God in all his thoughts, loving him, " with all his heart, and with all his soul, and with all his strength."

When such a man is visited with sickness, it produces in him neither terror nor amazement. He bows humbly down, under a hand from which he well knows, nothing but good can ever come ; and fervently prays that he may be so far enabled to imitate his beloved Master, as to bear meekly and patiently, whatever God is pleased to lay upon him. His mind is not troubled, for he has the heart-cheering testimony of a *good conscience*, which speaks peace to his soul, by telling

him, that "In simplicity, and godly sincerity, he has had his conversation in the world." He is more sensible of his past and present faults, than any other person can be, for he has constantly and diligently examined his own heart, to find, and root out every wrong inclination, that found a place there. This was the great business of his life ; and wherein he has failed, for every remaining error, he humbly entreats forgiveness from God, upon the gracious terms made known unto us in the gospel of his beloved Son.

In every interval of ease afforded to him, he comforts his mourning friends ; bidding them not "sorrow as those who have no hope," nor heavily lament his loss ; but trust in him who is a "Father to the fatherless, and the widow's God," to comfort and protect them after his departure. But more than all, he is earnest in exhorting them, steadily to resist all temptations to evil ; and so to live in the love and practice of every christian



virtue, that they may all meet and rejoice together, in that thrice happy land, which neither sickness nor sorrow can ever enter.

What an affecting, what an edifying sight, to behold his family kneeling round his bed, while with heart and eyes lifted up, he thus addresses him who dwelleth in the highest heavens !

“ O thou Almighty being ! who gavest me that life which thou now requirest at my hands ! accept the homage of a grateful heart, for this thine inestimable gift. For the many blessings which I have received, I bow down before Thee in humble thankfulness : and above all, for the glorious assurance, that after my mortal frame shall be laid in the ground, and reduced to the same unconscious dust from which it was first formed, thou wilt again restore me to life, at the great day of the resurrection, when “ All who are in their graves shall hear the voice of the Son of Man ’ and they that hear shall live ! ”

“ My firm faith in this Thy gracious promise, enables me to look forward without dismay to the approaching hour, when I must put off this ‘ earthly tabernacle,’ and resign my being into Thy faithful keeping.”

“ Thou, O my heavenly Father, hast been my guide and comforter, during my pilgrimage through this changeful world ; and I humbly pray Thee to be my firm support in its remaining hours. On Thy infinite mercy, vouchsafed to us through our Saviour Jesus Christ, do I solely rely for the pardon of my sins, and acceptance at that great day, when all Thy children will be gathered together, in one glorious assembly before Thy face.

“ O that not one of those who are here present may be found wanting ! May they all, by ‘ a patient continuance in well doing, seek for glory, honour, and immortality ;’ and ‘ when Christ, who is our life, shall appear,’ may we be numbered with

his faithful servants, and admitted into that heavenly kingdom where 'there is fulness of joy, and pleasures for evermore !' Amen."

O that the sinner could look upon a sight like this ! that he could see the pious joy and confidence, with which a real christian quits this earthly scene, and follows the call of his creator, into an unknown world ! Surely it would melt his heart. Surely he would see and confess, that the lot of the righteous is a blessed lot ; and bowing meekly down before the throne of his offended God, begin a new and holy life.

I shall conclude with earnestly exhorting every one of my readers, to look carefully to the path that he is in : for each succeeding day and hour, carries him swiftly forward, towards misery or blessedness. Surely, my christian brethren, it concerns us nearly, to be well assured which road we are travelling ; for whether we are aware of it or not, every moment speeds us rapidly down the stream

of time, towards the boundless ocean of Eternity. Every day finishes the earthly course of some among us, nor can the youngest or the most vigorous be certain, that God will not summon him the next.

What madness is it then, to delay for a single hour, to make all possible preparation for a state in which we must live forever. When compared with this great work, all the other cares and employments of life, are as nothing. While we have youth and health then, let us zealously use them in the service of our Maker; rejoicing that we are able, even in the smallest degree, to forward his glorious designs; and if the years of health and youth are over, if unhappily they have been lost in sin and folly, think it not too late even then, to turn with all your hearts, to God, and goodness. Study your Bible daily, and lay its righteous precepts to your heart. Take Jesus, your holy, humble, and now glorified Master, for your example in all things.

Live a life of piety, of soberness, of strict truth and honesty. Have no part in the corrupt practices of the world; flee from them, detest them. "Look not at the things which are seen, but at the things which are not seen: for the things which are seen are *temporal*, but the things which are not seen are *eternal*!"

"Giving all diligence, add to your faith, virtue; and to virtue, knowledge; and to knowledge, temperance; and to temperance, patience; and to patience, godliness; and to godliness, brotherly kindness; and to brotherly kindness, charity." "Give diligence to make your calling and election sure," for "if ye do these things, ye shall never fall."

"And may the God of all grace, who hath called us unto his eternal glory, by Jesus Christ, after that ye have suffered a while, make you perfect, stablish, strengthen, settle you." "To Him be glory and dominion forever and ever!"  
Amen.

FINIS.

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WAY TO WEALTH;

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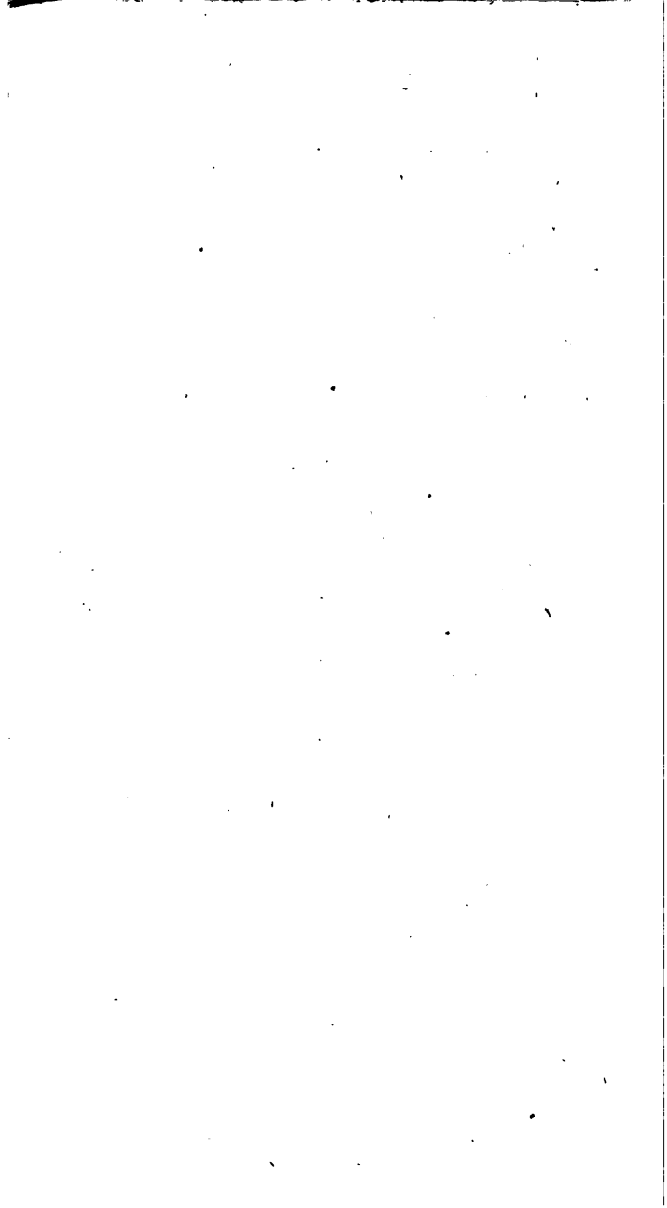
*Poor Richard Improved.*

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BY BENJAMIN FRANKLIN.

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BOSTON :  
WELLS AND LILLY, COURT-STREET.  
1820.



**THE**

**· WAY TO WEALTH, &c.**

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**COURTEOUS READER,**

**I HAVE** heard that nothing gives an author so great pleasure, as to find his works respectfully quoted by others. Judge, then, how much I must have been gratified by an incident I am going to relate to you. I stopped my horse lately, where a great number of people were collected at an auction of merchants' goods. The hour of the sale not being come, they were conversing on the badness of the times; and one of the company called to a plain, clean, old man, with white locks, 'Pray, Father Abraham, what think you of the times? Will



not those heavy taxes quite ruin the country? How shall we be ever able to pay them? What would you advise us to?"——Father Abraham stood up and replied, 'If you would have my advice, I will give it you in short; "for a word to the wise is enough," as Poor Richard says.' They joined in desiring him to speak his mind, and, gathering round him, he proceeded as follows:

'Friends,' says he, 'the taxes are indeed very heavy; and if those laid on by government were the only ones ~~we~~ we had to pay, we might more easily discharge them; but we have many others, and much more grievous to some of us. We are taxed twice as much by our idleness, three times as much by our pride, and four times as much by our folly; and from these taxes the commissioners cannot ease or deliver us, by allowing an abatement. However, let us hearken to good advice, and something may be done for us; "God helps them

that help themselves," as Poor Richard says.

I. 'It would be thought a hard government that should tax its people one-tenth part of their time to be employed in its service; but idleness taxes many of us much more; sloth, by bringing on diseases, absolutely shortens life.

"Sloth, like rust, consumes faster than labour wears, while the used key is always bright," as Poor Richard says.—

"But dost thou love life? then do not squander time, for that is the stuff life is made of," as Poor Richard says.—How much more than is necessary do we spend in sleep! forgetting that "the sleeping fox catches no poultry, and that there will be sleeping enough in the grave," as Poor Richard says.

"If time be of all things the most precious, wasting time must be," as Poor Richard says, "the greatest prodigality;" since, as he elsewhere tells us, "Lost time is never found again; and

what we call time enough, always proves little enough." Let us then up and be doing, and doing to the purpose: so by diligence shall we do more, with less perplexity. "Sloth makes all things difficult, but industry all easy; and he that riseth late must trot all day, and shall scarce overtake his business at night; while laziness travels so slowly, that poverty soon overtakes him. Drive thy business, let not that drive thee; and early to bed and early to rise, makes a man healthy, wealthy and wise," as Poor Richard says.

'So what signifies wishing and hoping for better times? We may make these times better, if we bestir ourselves. "Industry need not wish, and he that lives upon hope will die fasting. There are no gains without pains; then help hands, for I have no lands;" or if I have they are smartly taxed. "He that hath a trade hath an estate; and he that hath a

calling hath an office of profit and honour," as poor Richard says ; but then the trade must be worked at, and the calling well followed, or neither the estate nor the office will enable us to pay our taxes. If we are industrious, we shall never starve ; for " at the working man's house hunger looks in, but dares not enter." Nor will the bailiff or the constable enter, for " industry pays debts, while despair increaseth them." What, though you have found no treasure, nor has any rich relation left you a legacy, " diligence is the mother of good luck, and God gives all things to industry. Then plough deep, while sluggards sleep, and you shall have corn to sell and to keep." Work while it is called to-day, for you know not how much you may be hindered to-morrow. " One to-day is worth two to-morrows," as Poor Richard says ; and farther, " Never leave that till to-morrow, which you can do to-day." If you were a servant, would you not be ashamed that a

good master should catch you idle ? Are you then your own master ? be ashamed to catch yourself idle, when there is so much to be done for yourself, your family, your country, and your king. Handle your tools without mittens : remember that "The cat in gloves catches no mice," as Poor Richard says. It is true there is much to be done, and, perhaps, you are weak-handed : but stick to it steadily, and you will see great effects ; for "Constant dropping wears away stones ; and by diligence and patience the mouse ate in two the cable ; and little strokes fell great oaks."

' Methinks I hear some of you say, "Must a man afford himself no leisure ?" I will tell thee, my friend, what Poor Richard says, "Employ thy time well, if thou meanest to gain leisure ; and, since thou art not sure of a minute, throw not away an hour." Leisure is time for doing something useful ; this leisure the diligent man will obtain, but the lazy man

never ; for “ A life of leisure and a life of laziness are two things. Many, without labour would live by their wits only, but they break for want of stock ;” whereas industry gives comfort and plenty and respect. “ Fly pleasures and they will follow you. The diligent spinner has a large shift ; and now I have a sheep and a cow, every body bids me good-morrow.”

II. ‘ But with our industry we must likewise be steady, settled and careful, and oversee our own affairs with our own eyes, and not trust too much to others : for, as Poor Richard says,

“ I never saw an oft-removed tree,  
Nor yet an oft-removed family,  
That throve so well as those that settled be.”

And again, “ Three removes are as bad as a fire :” and again, “ Keep thy shop, and thy shop will keep thee :” and again, “ If you would have your business done, go ; if not, send.” And again,

“ He that by the plough would thrive,  
Himself must either hold or drive.”

And again, "The eye of the master will do more work than both his hands ;" and again, "Want of care does us more damage than want of knowledge ;" and again, "Not to oversee workmen is to leave them your purse open."

'Trusting too much to others' care is the ruin of many ; for, "In the affairs of this world, men are saved, not by faith, but by the want of it : " but a man's own care is profitable ; for, "If you would have a faithful servant, and one that you like,—serve yourself. A little neglect may breed great mischief ; for want of a nail the shoe was lost ; and for want of a shoe the horse was lost ; and for want of a horse the rider was lost ;" being overtaken and slain by the enemy ; all for want of a little care about a horse-shoe nail.

III. 'So much for industry, my friends, and attention to one's own business ; but to these we must add frugality, if we would make our industry more certainly

successful. A man may, if he knows not how to save as he gets, "keep his nose all his life to the grindstone, and die not worth a groat at last. A fat kitchen makes a lean will;" and,

"Many estates are spent in the getting,  
Since women for tea forsook spinning and knitting,  
And men for punch forsook hewing and splitting."

"If you would be wealthy, think of saving, as well as of getting. The Indies have not made Spain rich, because her out-goes are greater than her incomes."

'Away, then, with your expensive follies, and you will not then have so much cause to complain of hard times, heavy taxes, and chargeable families; for,

"Women and wine, game and deceit,  
Make the wealth small, and the want great."

And farther, "What maintains one vice would bring up two children." You may think, perhaps, that a little tea or a little punch, now and then, diet a little



more costly, clothes a little finer, and a little entertainment now and then can be no great matter; but remember, "Many a little makes a mickle." Beware of little expenses; "A small leak will sink a great ship," as Poor Richard says; and again, "Who dainties love shall beggars prove;" and moreover, "Fools make feasts and wise men eat them." Here you are all got together to this sale of fineries and nick-nacks. You call them, goods; but if you do not take care, they will prove evils to some of you. You expect they will be sold cheap, and perhaps they may for less than they cost; but, if you have no occasion for them, they must be dear to you. Remember what Poor Richard says, "Buy what thou hast no need of, and ere long thou shalt sell thy necessities." And again, "At a great pennyworth pause awhile." He means, that perhaps the cheapness is apparent only, and not real; or the bargain, by straitening thee in thy business, may do

thee more harm than good. For, in another place, he says, "Many have been ruined by buying good penny-worths." Again, "It is foolish to lay out money in a purchase of repentance;" and yet this folly is practised every day at auctions, for want of minding the Almanack. Many a one, for the sake of finery on the back, have gone with a hungry belly, and half starved their families; "Silks and satins, scarlets and velvets, put out the kitchen fire," as Poor Richard says. These are not the necessaries of life; they can scarcely be called the conveniences: and yet, only because they look pretty, how many want to have them? By these and other extravagancies, the genteel are reduced to poverty, and forced to borrow of those whom they formerly despised, but who, through industry and frugality, have maintained their standing; in which case it appears plainly, that "A ploughman on his legs is higher than

a gentleman on his knees," as Poor Richard says. Perhaps they have a small estate left them, which they knew not the getting of; they think "it is day and will never be night;" that a little to be spent out of so much is not worth minding; but "Always taking out of the meal-tub, and never putting in, soon comes to the bottom," as poor Richard says; and then, "When the well is dry, they know the worth of water." But this they might have known before, if they had taken his advice. "If you would know the value of money, go and try to borrow some; for he that goes a borrowing, goes a sorrowing," as Poor Richard says; and, indeed, so does he that lends to such people, when he goes to get it in again. Poor Dick further advises, and says,

"Fond pride of dress is sure a very curse,  
Ere fancy you consult, consult your purse."

'And again, "Pride is as loud a beggar  
as Want, and a great deal more saucy."

When you have bought one fine thing, you must buy ten more, that your appearance may be all of a piece; but Poor Dick says, "It is easier to suppress the first desire, than to satisfy all that follow it." And it is as truly folly for the poor to ape the rich, as for the frog to swell, in order to equal the ox.

"Vessels large may venture more,  
But little boats should keep near shore."

It is, however, a folly soon punished: for, as Poor Richard says, "Pride that dines on vanity, sups on contempt;—Pride breakfasted with Plenty, dined with Poverty, and supped with Infamy." And after all, of what use is this pride of appearance, for which so much is risked, so much is suffered? It cannot promote health, nor ease pain; it makes no increase of merit in the person, it creates envy, it hastens misfortune.

'But what madness it must be to run in debt for these superfluities? We are offered, by the terms of this sale, six

months' credit; and that, perhaps, has induced some of us to attend it, because we cannot spare the ready money, and hope now to be fine without it. But ah! think what you do when you run in debt; you give to another power over your liberty. If you cannot pay at the time, you will be ashamed to see your creditor; you will be in fear when you speak to him; you will make poor, pitiful, sneaking excuses, and, by degrees, come to lose your veracity, and sink into base, downright lying; for, "The second vice is lying, the first is running in debt," as Poor Richard says; and again, to the same purpose, "Lying rides upon Debt's back:" whereas a freeborn Englishman ought not to be ashamed nor afraid to see or speak to any man living. But poverty often deprives a man of all spirit and virtue. "It is hard for an empty bag to stand upright." What would you think of that prince, or of that government, who should

issue an edict forbidding you to dress like a gentleman or gentlwoman, on pain of imprisonment or servitude? Would you not say that you were free, have a right to dress as you please, and that such an edict would be a breach of your privileges, and such a government tyrannical? And yet you are about to put yourself under that tyranny, when you run in debt for such dress! Your creditor has authority, at his pleasure, to deprive you of your liberty, by confining you in gaol for life, or by selling you for a servant, if you should not be able to pay him. When you have got your bargain, you may, perhaps, think little of payment; but, as Poor Richard says, "Creditors have better memories than debtors; creditors are a superstitious sect,—great observers of set days and times." The day comes round before you are aware, and the demand is made before you are prepared to satisfy it; or if you bear your debt in mind, the term,

which at first seemed so long, will, as it lessens, appear extremely short: Time will seem to have added wings to his heels as well as his shoulders. "Those have a short Lent who have money to be paid at Easter." At present, perhaps, you may think yourselves in thriving circumstances, and that you can bear a little extravagance without injury; but

"For age and want save while you may,  
No morning sun lasts a whole day."

'Gain may be temporary and uncertain; but ever, while you live, expense is constant and certain; and "it is easier to build two chimneys than to keep one in fuel," as poor Richard says so, "Rather go to bed supperless, than rise in debt:"

"Get what you can, and what you get hold,  
'Tis the stone that will turn all your lead into gold."

And when you have got the philosopher's stone, sure you will no longer complain of bad times, or the difficulty of paying taxes.

**IV.** ‘ This doctrine, my friends, is reason and wisdom ; but after all, do not depend too much upon your own industry and frugality and prudence, though excellent things ; for they may all be blasted without the blessing of heaven ; and therefore ask that blessing humbly, and be not uncharitable to those that at present seem to want it ; but comfort and help them. Remember, Job suffered and was afterwards prosperous.

‘ And now to conclude, “ Experience keeps a dear school, but fools will learn in no other,” as Poor Richard says, and scarce in that ; for it is true, “ We may give advice, but we cannot give conduct.” However, remember this, “ They that will not be counselled cannot be helped ;” and farther, that “ If you will not hear Reason, she will surely rap your knuckles,” as Poor Richard says.’

Thus the old gentleman ended his harangue. The people heard it and ap-



proved the doctrine, and immediately practised the contrary, just as if it had been a common sermon ; for the auction opened, and they began to buy extravagantly. I found the good man had thoroughly studied my Almanacks, and digested all I had dropped on those topics during the course of twenty-five years. The frequent mention he made of me must have tired any one else ; but my vanity was wonderfully delighted with it, though I was conscious that not a tenth part of the wisdom was my own, which he ascribed to me ; but rather the gleanings that I had made of the sense of all ages and nations. However, I resolved to be the better for the echo of it ; and, though I had at first determined to buy stuff for a new coat, I went away, resolved to wear my old one a little longer. Reader, if thou wilt do the same, thy profit will be as great as mine.

I am, as ever, thine to serve thee,

**RICHARD SAUNDERS.**

**FINIS.**

**AN**

**AFFECTIONATE ADDRESS**

**TO**

**THE POOR.**

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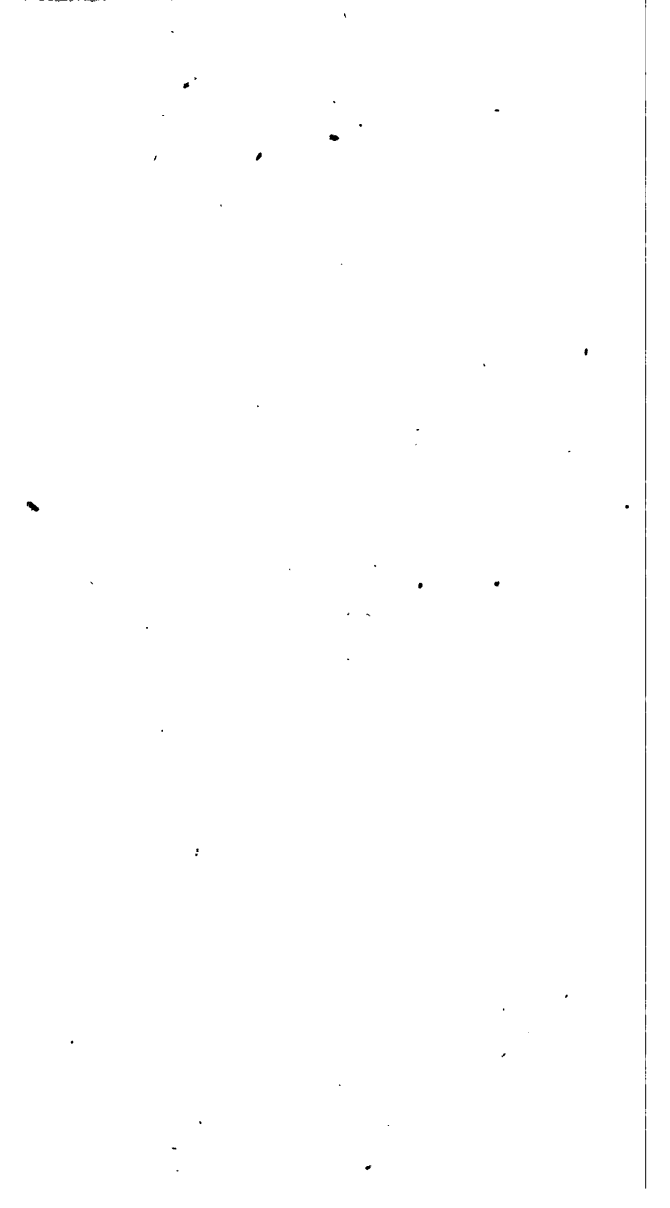
**BY THE AUTHOR OF**  
**WILLIAM'S RETURN;—THE TWIN BROTHERS,**  
**HENRY GOODWIN, &c.**

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**BOSTON :**  
**WELLS AND LILLY, COURT STREET.**

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**1820.**



AN  
AFFECTIONATE ADDRESS  
TO THE POOR.

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**ONE** of the strong proofs given by our Lord Jesus to the disciples of John the Baptist, that he was indeed the Christ, the anointed prophet of God; was that the Gospel, or the glad tidings of the kingdom of the Messiah, was preached to the poor;—and to the poor, who if they are “rich in faith,” and “zealous of good works,” will be inheritors of that heavenly kingdom, a sincere friend and well-wisher desires to speak, to ask a few plain questions, and to offer a little plain advice; which if it be received with the same kindness of heart, as the writer feels

while giving it, may, it is hoped, promote the welfare of those who read, not only in this world, but in that which lies beyond the grave! But of this there can be no hope, unless they will seriously attend to what is said, and read it over and over often, that its full meaning may be understood: for without this, my time in writing and yours in giving a hasty perusal to what I have written, will be equally thrown away.

The first question I mean to ask is, "Do you wish to be happy?" and to this I believe I may answer—yes, for every one of the human race. The great matter then to be settled is, how happiness may be obtained.

You all know that God made you, that he made the world and all things in it, and that he can, whenever it pleases him, take away the life which he has given, or if he spare your life, he can take away your senses, and render you a fool or a madman; or, if he spare your senses, he

can in many different ways deprive you of the use of your limbs, or send such painful disorders as will make life a misery and a burden to you ! all this you know he can do ; and besides this he can call your friends, your parents, your children, out of the world, and take from you every thing that you value, every thing that makes life a blessing to you ! any, or all these things you know he can do in a moment of time, whenever it pleaseth him.

Can you then hope to be happy against the will of this all Powerful Being ? Can you deceive Him who is “about your path, and about your bed, and spies out all your ways ?” Can you hide your sins from him ? Can you cheat, or lie, or swear, without his knowing it ? You are sensible that you cannot ; you know that his awful eye is always upon you ! that every thought of your heart is open to his view ! and that he can punish your intended crimes, even before you have

had time or opportunity for committing them !

But it is not during this life only, that God is thus Almighty over all that we are, and all that we have : he has told us in his holy Scriptures that we all must die ! all return to that dust from which his infinite goodness first took us, when he formed us into men, and breathed into our nostrils the breath of life. That breath, that precious life, must return to him who gave it, till the glorious morning of the resurrection dawns upon the long night of the grave ! Then at the call of the holy Jesus, the man whom God hath appointed to be the judge of the living and the dead, will all arise from sleep, to live through the endless ages of eternity.

You are then an immortal being ! one who will be alive forever ! and the short time you pass upon earth may well be compared to the infant years of man, in which he is to acquire those things which

may be useful to him in riper age. This world is a school where we may learn those christian virtues, without which, we can never obtain the glorious things intended for us in the next; and one who passes through life without finding out, and carefully practicing what is good, is like a child sent to school by a kind father, who foolishly and wickedly resolves to learn nothing while he is there, but to return back worse instead of better for the pains which have been bestowed upon him.

Would you not be greatly disappointed if you were the parent of such a child? who, after you had been at a large expense in placing him where he might be taught all that would make him rich, and wise, and happy, came home to you at the end of a number of years, much more stupid and ignorant in all that he ought to know, than he was before he set out?



It is thus with the Almighty and his children of mankind ! He sends us into the world tender and innocent infants ; ignorant indeed, but with capacities to learn all that is good, and has given us the holy Bible for our teacher. Every one who can read has in that precious book a certain guide to heaven. In the Old Testament he will find an account of much that God did in the first ages of the world ; how he called Abraham the father of the Jewish nation, and instructed him in the knowledge of the One Lord, Jehovah ! promising great blessings to him and to his children after him, if they would forsake their evil ways, and with all their hearts turn unto the Living God ! and afterwards when the children of Israel were cruelly enslaved in Egypt, he sent Moses to deliver them out of the hands of their hard masters, giving him the power of working great miracles to oblige Pharaoh to let them go.

While Moses and this great people were travelling through the wilderness, God in a most grand and solemn manner, gave unto them ten holy commandments, which we are all bound strictly to keep, if we hope to obtain his favour. This truth is confirmed to us by the last and greatest of those prophets who were from time to time sent into the world for our instruction; for when a young man of the Jews asked Jesus what he must do to obtain eternal life, he replies,—and let all who call themselves Christians, remember his solemn words,—“If thou wilt enter into life, keep the commandments!”

What these commandments are, every one who has a Bible, may learn by turning to the 20th chapter of Exodus. But as all my readers may not be so happy as to possess that invaluable book, I will give the substance of them here.

I

Thou shalt worship no God but one.

- 2

**Thou shalt not worship God by images, as if he had any bodily shape.**

3

**Thou shalt not take the name of God in vain, by calling him to witness a falsehood, or by profane cursing and swearing.**

4

**Thou shalt rest one day in seven from worldly business.**

5

**Thou shalt honour and obey thy parents.**

6

**Thou shalt not commit murder.**

7

**Thou shalt not commit adultery.**

8

**Thou shalt not steal.**

9

**Thou shalt not bear false witness.**

10

**Thou shalt not covet any thing that belongs to another person.**

**O reader !** whosoever thou art, look carefully into thine own heart and conduct, and if thou keepest all these holy laws, be humbly thankful to God for his goodness to thee, and instead of going away sorrowful like the young man in the gospel, because Christ requires more from thee, redouble thine efforts to attain the degree of perfection, which by studying the precepts and following the example of thy blessed Master, is placed within thy reach ; and rejoice in the hope of that crown which "The Lord, the righteous judge will give thee in that day." But let those who break the least of them ; let the sinner observe and tremble when he reflects, that every time he swears, or cheats, or even covets what belongs to another person, he provokes the anger of the great God who gave these holy commandments, and will not let transgressors go unpunished.

By the history of the Jews, which is carried on in the Bible through a course

of many hundred years, you will see, that while they worshipped the One True God, and kept his laws, they prospered and were happy ; but when they forsook him, and walked in the crooked paths of iniquity, his blessing departed from them, and they became the most forlorn of nations.

Yet God remembered his gracious promise given to Abraham, to Isaac, and to Jacob, and afterwards renewed to their children by Moses ; that in the latter days a holy prophet should be born among them, and endowed with power from on high to work mighty miracles, and to preach and teach to mankind the perfect will of God. And all the Jewish people were in expectation of this great event, when it came to pass in the birth of our Lord, "he of whom Moses and the Prophets did write, Jesus of Nazareth, the son of Joseph."\* In the New Testament his

\* John . 45.

history is four times related to us ; by Matthew, by Mark, by Luke, and by John. This great Teacher, so long looked for, so earnestly desired, did indeed appear, sent by his heavenly Father to bless and save mankind, by turning them from their iniquities ; and when he was thirty years old, and had been baptized by John, the Holy Spirit was given unto him without measure, and a voice from heaven proclaimed him the " Beloved Son," in whom God was " well pleased."

His life from this time was a series of great and good actions, and of the most patient endurance of cruel mockery and persecution. But those proud and wicked hypocrites who would not be reformed, but expected and desired that the kingdom of their Messiah should be one of worldly greatness, " despised and rejected" him who was " meek and lowly of heart," and who laboured without ceasing to turn their hearts from sin and vanity, to the true worship of his heavenly Father.

**"Except ye repent,"** was the awful language that he used ; **"Except ye repent, ye shall all likewise perish !"** and let all evil doers mark it well, and lay it seriously to heart.

Let no one deceive himself, and say, when I am old, or sick, I will become good, and make my peace with God ; for every day that repentance is put off, makes it less and less likely that you will ever repent, for sin hardens the heart ; and though every man, when he thinks himself near his end, is heartily sorry that he has led a vicious life, and never fails in the agony of his soul to call upon God for mercy and forgiveness, this is not repentance, but a dread of punishment ! **"Except ye be born again,"** says Jesus, that great teacher of truth and righteousness, **"ye cannot enter into the kingdom of God !"** And what is this, but telling the sinner that he must so entirely change

his ways, as to become a new man, before he can be received as a follower of Christ! How is this great change to be brought about by a poor dying creature, who from the terror he feels at the approach of death, scarcely knows what he says or does? Can he root out evil inclinations from his heart, and plant into it the love of God, and good-will to all mankind? No, no; believe me, there is no way of securing a peaceful death and a joyful resurrection but by a truly pious and virtuous life.

And what life can be so happy; so delightful, as that of a true Christian one who gladly lays hold on every opportunity that offers to do good to his fellow-creatures? He will have many friends, and be respected even by those who do not imitate him. He will be beloved by his family, for he will be kind and gentle to them, will be industrious to maintain them, and will early teach his little ones to fear God and keep his



commandments, which the holy scriptures assure us is "the whole duty of man;" and this will ensure to him that greatest of earthly blessings, good and dutiful children, who will nurse him in sickness, and cherish and support him when age and infirmities come on. Besides all these worldly comforts, the real Christian has still another, which goes far beyond them all! He has a beloved, an adored Father in heaven, who is ever ready to hearken to his prayers, to succour him in afflictions! who will never leave him nor forsake him, and into whose arms he will peaceably resign himself at the hour of death, fully confident that he who raised up our Lord Jesus Christ, will also bring up his true followers from the grave, and receive them into his own glorious presence, where "there is fulness of joy, and pleasures for evermore!"

How can we hear of these things, and know their certainty and truth, without resolving to put away the evil of our

doings, and by leading good and holy lives, securing to ourselves these great and precious promises?

Think, my christian brethren, think of the condition you are really in! Life and death are set before you, and one of them you must choose! If you prefer the low pleasures of sin during a few years, to the glorious happiness of heaven, which will last through endless ages, what can I say to you; what can I do for you? Nothing but lament over your folly and madness, and compare you to a child, who, if he be offered a cake to-day, or a great estate to-morrow, will certainly choose the cake, because it is a present gratification and before his eyes; while the other he must wait for, and cannot see!

Just so does every wicked person act! The gross pleasures of sin, like the child's cake, are before his eyes and within his reach; but the glorious kingdom of heaven is beyond his present view, and he

must stay for it till he leaves this world ; and therefore, with all the folly of an infant, or an idiot, he slights the offered bounty of his gracious Father, and refuses the precious gift of everlasting life !

O wretched man, whoever thou art, that doest this ! though I detest the ingratitude and hardness of heart which prevents thee from adoring the living God, and following the bright example set thee by his beloved Son ; yet I pity thee ! I weep for the happiness which thou wilt lose, and for the misery which thou art bringing upon thyself ? All that can be done to save thee is already done. The Bible is open before thee ; thou hast Moses and the Prophets, Christ and his Apostles for thy teachers ; and if thou wilt not hearken unto them, neither wouldest thou be persuaded though one rose from the dead !

Once again I call upon thee to reflect, that the day is rapidly hastening on, when all who have ever lived upon earth will be raised from their graves, and

called before the tribunal of him, who is appointed by God to be the judge of the living and the dead ! O that thou wouldest burst asunder the cruel bondage of sin, and turn "with all thy heart, and with all thy soul, and with all thy strength," to that merciful Father who "desireth not the death of a sinner, but rather that he may turn from his wickedness and live !"

Now, while life is lent thee, while the gate of forgiveness is still open, and the invitations of the Gospel sounding in thine ears, lose not a day, lose not an hour, in fleeing from the wrath to come ; the precious moments are still thine own ; hasten, hasten then to break off from every sin. Thy lord, thy teacher, who was sent by God to point out the way to heaven, is himself gone to take possession of his glorious kingdom, and will return at the time appointed by his Almighty Father ; prepare thyself then by true repentance, and a complete change of heart and life, to meet thy Judge ; remembering that

“indignation and wrath, tribulation and anguish,” will be “upon every soul of man that doeth evil!” while “the righteous will shine like the sun, in the kingdom of their Almighty Father!”

Before I lay down my pen, I would say a few words to those luke-warm Christians, who, forgetting that they are to “work out their salvation with fear and trembling,” content themselves with doing, as they think, no harm; and because they are guilty of no gross crimes, believe they shall inherit the glorious promises of the Gospel. I would seriously and earnestly warn these careless, or worldly-minded persons, of their danger, reminding him that our Lord in the parable tells us, that the servant who hid his master’s money, was not only shut out from the joys prepared for those who had diligently improved the talents intrusted to them, but was cast into a place where there was “wailing and gnashing of teeth!”

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It is not said that this man had committed any actual crimes, but he was an "idle and slothful servant;" he had entirely neglected to do good. Surely this ought to be an awful lesson to each of us, and teach us not merely to content ourselves with being no worse than our neighbours, but to look out every day and hour for opportunities of proving, that we are the true disciples of him who bids us "*strive to enter in at the strait gate,*" which many will seek to do without being able! and why is this, but because they do not set themselves in earnest about complying with the conditions which their Master has laid down. "Not every one that saith unto me, Lord, Lord," says the beloved of God, "shall enter into the kingdom of heaven; but he that doeth the will of my Father who is in heaven!"

The greater part of those who call themselves Christians, are so fully occupied with the business or the pleasures of the present life, that they seem either not to regard, or not to remember, that

there will be a resurrection from the dead, and a day of solemn account, when the secrets of all hearts will be laid open before the Judge of all the earth ! Many live as if they disbelieved, or had never heard these awful truths ! They sometimes attend the public worship of God, and sometimes read in their bibles ; but when they have returned home, or closed the sacred book, they think no more of heaven, or heavenly things ; but return to the common affairs of the world, without being at all the better for the prayers which have carelessly passed over their lips, or the instruction which has left no trace upon their hearts. And thus they live thoughtlessly and stupidly on, from year to year, hoping and trusting that God will reward such a life with the delights of heaven !

Most earnestly do I exhort such, not to deceive themselves, but to read the Scriptures with teachable hearts ; and they will be convinced that eternal life ! that mighty gift ! was never promised on

such terms :—"Without holiness no man can see the Lord;" and we must "be faithful unto death," if we would inherit "a crown of life!"

What can I say more, my beloved brethren? I would fain persuade you to be happy, and convince you that happiness was never yet found, even in this world in the ways of sin. Would you but be prevailed upon to give up your vices and your vanities, and make trial of the joy and comfort of a truly Christian life, you would find from your own experience, that the ways of religion are "ways of pleasantness," and that "all her paths are peace."

"Come unto me," says our Heavenly Teacher, "Come unto me, all ye that labour and are heavy laden, and I will give you rest!" Harken to this gracious call, if you wish for comfort upon earth, or hope for happiness in heaven. Give up your sins, and cast away your vanities and follies, for they lead to sin; and labour that you may enter into that glori-



ous rest, which is prepared for the faithful servants of God!—Strive to do his will, and “he will not forget your work, and labour of love.” “Sow in righteousness, and ye shall reap in mercy.” “Draw nigh to God, and he will draw nigh to you;” and may “the God of all peace, who brought again our Lord Jesus Christ from the dead” deliver you from every evil word and work; and when this short life is ended, may he grant you admittance into his heavenly and everlasting kingdom! To Him be honour, adoration, and glory, for ever.—Amen.

THE END.

# **FRIENDLY ADVICE**

**TO THE**

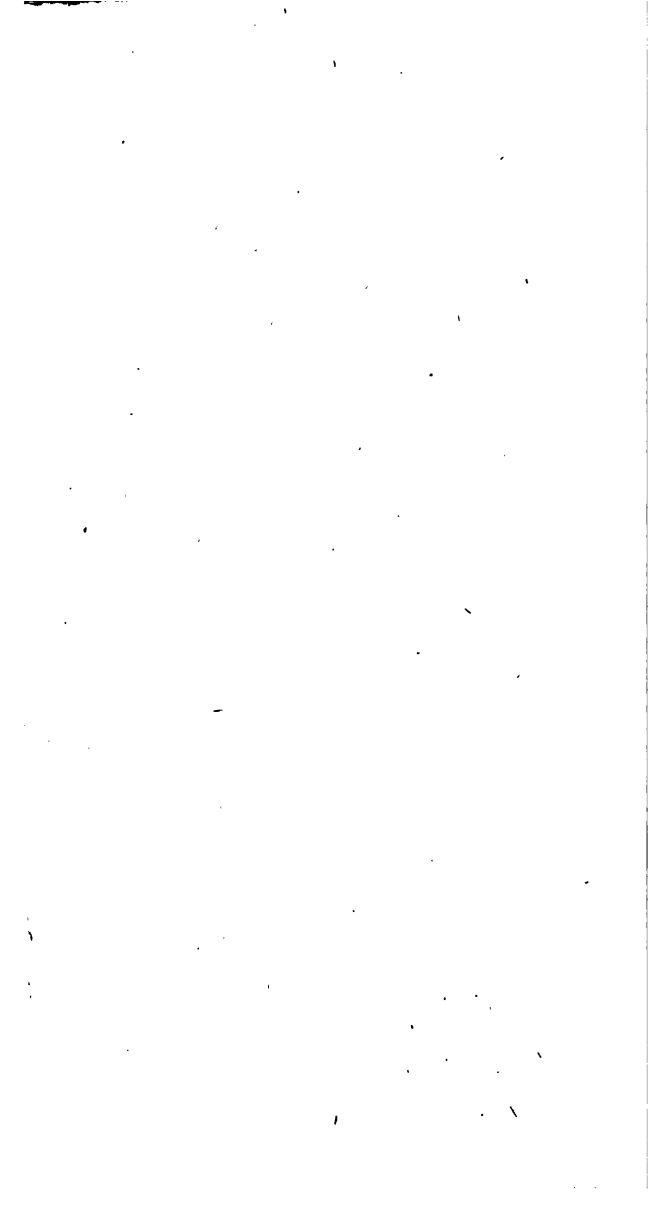
**UNLEARNED.**

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**BOSTON :**  
**WELLS AND LILLY, COURT-STREET.**

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**1820.**



## **FRIENDLY ADVICE, &c.**

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**MY BELOVED BRETHREN,**

**P**ERMIT a real friend, one who earnestly desires to promote the welfare of your immortal souls, to say a few words to those among you, who feel yourselves in want of advice and instruction. We are fellow-travellers though a world of trials and temptations, but we have the sure word of God to guide us on our way; let me then endeavour to bring some of its holy doctrines and precepts home to your hearts and understandings, that ye may not be “unfruitful hearers only, deceiving your own selves,” but *doers* of his sacred will.

#### 4 *Friendly Advice to the Unlearned.*

“Without faith,” saith the writer to the Hebrews, “it is impossible to please God :” and he goes on further to tell us what the necessary faith is : “He that cometh to God, must believe that he is; and that he is a rewarder of all those who diligently seek him.”

The first thing then that we are required to believe is, that there is a Being who created all things, and that he will bring to glory and happiness, all those who strive to find out his holy will, and diligently endeavour to perform it. Much valuable instruction is contained in this short text, for it tells us not only that we must acknowledge *One Supreme God*, but that we must also believe him to be infinitely just and good : not a partial respecter of persons, who favours a part of his creatures, and condemns the rest ; but a tender and loving Father, who calls upon *all* his children of mankind to “cease to do evil, and learn to do

well ;" who has " no pleasure in the death of a sinner, but rather than he may turn from his wickedness and live !"

Next to acknowledging that there is a God, we are bound to believe " that he is a rewarder of all those who diligently seek him !" Here then we are plainly told upon what terms we may obtain his favour,—we must " diligently seek him." O that all his reasonable creatures would with hearts overflowing with humble gratitude, bow down before his footstool, to thank him for having made known unto us the glorious truth, that whoever earnestly strives to find out what God requires from him, and steadily endeavours to perform it, will be accepted by him ! No worldly power or greatness, no worldly wisdom or riches, can recommend us to him ; all these things are as dross before him, and a true believer will be far from setting his heart upon any of them : but a pious and honest man, full of love and thankfulness to his Maker,

**6      *Friendly Advice to the Unlearned.***

who thinks continually of his duty, who strives to get the better of every evil inclination, and, as far as in him lies, steadily to obey all his holy commands: such a one we know is precious in his sight, for he is "a rewarder of all those who diligently seek him."

The next thing we have to inquire is, how we are to gain a knowledge of his will; where we may learn "What we must do to be saved?" This is indeed a question of great moment—but, my Christian brethren, thanks—unbounded thanks be to God, we are fully able to answer it. He has given unto us the Holy Scriptures, and, by carefully studying them, we may "grow wise unto salvation."

Here again we are called upon for faith; and next to the grand article of acknowledging that there is an infinitely good God, is the necessity of believing that Jesus Christ was sent by him to be the saviour of the world.

The Jewish nation well knew from their sacred writings, that a such prophet would be born among them, and looked impatiently for his appearance ; but their minds were so set upon worldly honours and greatness, that when their meek and lowly Master came unto them, they not only refused to receive and be converted by him, but resolved to put him to a painful and disgraceful death. He was from the first fully aware of their designs, but so far was he from rendering evil for evil, that he employed the mighty power which God had bestowed upon him, entirely for their benefit ; he had compassion upon their ignorance and wretchedness, healing their sicknesses, and striving to turn their hearts from sin and vanity, to the true worship of his heavenly Father. And when he had glorified God upon earth, and “ finished the work that was given him to do ;” when the hour was come in which he was to leave the world, and return to Him who had



## **8      *Friendly Advice to the Unlearned.***

sent him, he resigned himself into their hands, and willingly laid down his life that he might take it again, and, by a glorious resurrection from the grave, fully confirm the truth of his holy doctrines.

That Jesus Christ was this Saviour, this Messiah, this beloved Son of God, we are called upon to believe ; this is the faith which gives us a right to the name of Christians, and by which we may overcome all the evil that is in the world. "This," says our great teacher, in a solemn prayer to his heavenly Father, "This is life eternal, to know *Thee the Only True God*, and Jesus Christ whom thou has sent."

If then you believe that Jesus Christ was sent to be "the way, the truth, and the life ;" if you can lay your hand upon your heart and say, with the apostle Peter, "Thou art the Christ, the Son of the living God ;" is it not your bounden duty carefully to examine and acquaint

yourselves with his doctrines, that you may not only in sincerity of heart call him Lord, but obey the will of his Father, who is in heaven?

Early in the Gospel which was written by Matthew, we find the beautiful and instructive sermon which Christ delivered from the Mount of Olives. To this let our present attention be confined. It tells us, in the plainest manner, what virtues we must learn and practise, if we would be the blessed inheritors of a heavenly kingdom. Hearken then to the teachings of your Lord, and write them on the living tables of your hearts.

The beloved of God pronounces a blessing upon the poor in spirit, upon those who mourn, upon the meek, upon those who earnestly seek after righteousness, the pure in heart, the peace-makers; and, lastly, upon those who are persecuted for righteousness' sake. Now, my reader, I entreat thee to examine thyself strictly in all these par-

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ticulars, and try, as fairly as thou canst, what is thy title to these precious blessings.

First then, Art thou poor in spirit ; or art thou worldly minded, fond of the pride, the vanities, or the pleasures which the children of this world seek after ? Does thine heart pant after heaven, and heavenly things ; or art thou earnestly desirous of the good things of the present time, while thou labourest not to obtain that bread which will sustain thee unto everlasting life ? If thou hast in thy past life thought much of pleasing thyself, and little of gaining the favour of God ; set in earnest about a change in thine heart and conduct, and pray fervently for that humble and holy spirit, which will fit thee for the kingdom of heaven.

The next blessing is promised to "those that mourn," who feel for their past sins "that godly sorrow which leadeth unto repentance." Art thou fully sensible of all the crimes, and even

the faults which thou hast committed, and dost thou truly lament over them? Dost thou humbly confess them before God, and pray earnestly for his gracious help, to enable thee to resist all future temptations to evil? If thou art indeed thus sorrowful for thy past offences, and fully resolved to lead a new and holy life, look up to thy heavenly Father with heartfelt love and gratitude, for thou “shalt be comforted.”

If thou seekest to obtain the third blessing, look well into thine heart, and try if thou canst see the true characters of meekness written there. Art thou patient and gentle to those who treat thee with contempt or unkindness, not returning “railing for railing, contrariwise blessing?” Art thou kind and friendly to the meanest and lowest of thy fellow-creatures? When thy neighbour or acquaintance is raised into a higher station, or grown rich by his industry, or any other fair and honest means, dost thou

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rejoice in his prosperity, and wish from thine heart that he may have health to enjoy, and grace to make a charitable use of it? And art thou not only contented with thine own lot, but thankful to thy Maker for having placed thee in it, however hard or humble it may be; knowing that God hath chosen "the poor of this world, rich in faith," to be heirs of the kingdom which he hath promised to them that love and obey him? Art thou kind and courteous to all within thy reach, not thinking highly of thyself, nor vainly supposing that any of thy brethren of mankind are of less value in the sight of God than thou art? If there is a human being upon whom thou lookest down with proud contempt, tremble for thine own condition, for thou art no follower of the humble Jesus. Stop then in thy career of unchristian folly; remembering that "God resisteth the proud," while he giveth grace to those

who walk before him in meek humility of heart.

The next blessing is pronounced upon those "who hunger and thirst after righteousness;" and the gracious promise which follows must be a cordial to the heart of every real Christian: "They shall be filled," says our heavenly teacher; which assures us that if we sincerely desire and endeavour to do the will of God, we shall not fail in the performance of it.

Come then ye meek and contrite ones—come joyfully forward, trusting in the sacred promise of him who can neither mislead nor deceive you; and though deeply sensible of your own unworthiness, and of the infinite purity and holiness of the Great Being on whom your fate depends; come with all your hearts, and with all your souls, and bow down before the throne of his grace. Pray him to assist your feeble efforts to do his will, and doubt not but you will be

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heard; for every one who asketh in sincerity of heart, "shall receive;" and to him who truly repenteth of his past sins, and resolves in future to lead a new and holy life, the gate of mercy shall be opened.

I entreat thee, reader, whoever thou art, carefully to examine thine own heart. Art thou a humble and earnest searcher after the divine will; and dost thou diligently and constantly strive to practise all that thou knowest of it? To do this, is to "hunger and thirst after righteousness;" and if this be the happy path which thou hast chosen, go on thy way rejoicing: redouble thine efforts; press forward towards the mark, that "the name of our Lord Jesus Christ may be glorified in you, and ye in him, according to the grace which God hath bestowed upon you."

Our Lord next blesses "the merciful," assuring them that "they shall obtain mercy." If any one be quarrelsome or

revengeful, if there be a person in the world to whom he wishes ill, whom he would hurt and injure if it were in his power; he can be no partaker in this precious promise. If thou prayest to be thyself forgiven, hearken to the conditions upon which thy Saviour bids thee hope. Shew to thy fellow-creature that compassion which thou implorest from thy God. Come not as a hypocrite to kneel down before him, with hatred in thine heart; but if thou hast suffered angry and evil passions to gain a place there, resolve to root them out, whatever it may cost thee, or thou canst have no part or share in the blessing which Christ pronounces on the merciful.

The knowledge of our own faults should teach us to be kind and forgiving to our brethren. If they injure or offend us, let us mildly reason with them, and take the first opportunity to return them good for evil, which will sometimes melt a hard heart, and turn a foe into a



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friend. But should it not do so, our duty to go on in this truly Christian course still remains the same: and if when our enemy hungers, we feed him, if when he thirsts we give him drink; if we have no ill-will to any living creature, but if our brother offend against us seven times in a day, we are as often ready to forgive him; if we are thus merciful to our fellow-men, we also shall "obtain mercy" in that great and awful day, when we are called before the tribunal of a righteous judge.

"Blessed are the pure in heart," says our heavenly teacher, "for they shall see God." High and glorious privilege! they shall be admitted into the more immediate presence of their Great Creator!--shall dwell in those happy mansions, which no sorrow, no sickness, no evil can approach! Oh! reader, does not thine heart burn within thee, when thou considerest the offer that is here made thee; the glory, the happiness which thou art

graciously invited to attain? Purify then thine heart. Let not a thought remain within it, that is unworthy of the holy name by which thou art called; for not only thy words and actions must be brought into subjection to the will of God, but thy most secret thoughts must be pure! Thou must be in the "inner man" a true disciple of Christ; for without this purity, this sanctification, this holiness, "no man can see the Lord."

If thou hast thus fixed thine heart up on unseen and spiritual things, thou wilt become a "peace-maker." When broils and quarrels arise among thy neighbours, or in thy family, thou wilt use thy utmost power and skill to allay their anger and hatred, and prevail upon them to live together as brethren and Christians. This is the bounden duty of every one who calls himself by the name of the "prince of peace," of "him who loved and gave himself for us." "By this," says Christ,

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**“shall all men know that ye are my disciples, if ye have love one towards another.”** And how can we more truly shew the love we bear our fellow-creatures, than by healing their differences, and persuading them to live in peace with each other? This would be a delightful task to every feeling heart, even if no reward were promised to the performance of it; how zealous should we then be to fulfil it, when our Lord assures us that the peace-makers shall be entitled to the glorious name of “the children of God!”

The last of these precious blessings is pronounced upon those “who are persecuted for righteousness’ sake.” This does not often happen; for the good man by “walking uprightly” has the best prospect of “walking safely,” and generally prospers far better even here than the child of darkness: but should it happen otherwise, should we be called in any manner to suffer in the cause of truth; let us

joyfully take up the cross which our beloved Master so patiently bore, and gladly submit to whatever afflictions or persecutions our Christian profession may bring upon us. Let us, if called upon, like the first disciples of our Lord, offer ourselves to prison, or to death. None of these things shall move us, for "he is faithful who hath promised;" and if we suffer, we shall also reign with him."

Few however will in these times, probably, be enabled thus to manifest their zeal for the truth; but trials of one kind or other await us all; and whoever suffers pains or hardships which he might lessen or remove by acting in a manner contrary to his duty; whoever endures poverty, while he might grow rich by dishonest means; or resists temptations to ease or pleasure, which he might enjoy by neglecting his duty, or forfeiting his integrity—whoever steadily practises this virtuous self-denial, may "rejoice and be

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exceeding glad:" for every pain that we endure, and every pleasure that we refuse ourselves, in compliance with the will of God, though not persecution, may yet be justly called a degree of suffering "for righteousness' sake," and every step that we advance in that blessed course, brings us nearer to the kingdom of heaven.

It may sometimes happen to those who resolve strictly to conform themselves to the sacred will of God, and to avoid as far as in them lies, even the slightest approach to evil; that friends, or neighbours, or relations, may be offended, and look coldly or unkindly upon them because they act in a manner different from themselves; because they love their duty better than the gains or pleasures of the world, and will not waste their time or money in vain and trifling amusements, which, though they may in themselves be harmless, often lead to vice, and on that account must be carefully avoided by every serious Christian.

The evil-doers and even the careless ones, "who have not God in all their thoughts," may blame and ridicule you for so doing,—but he who is afraid of the scoffs of the wicked, or the blame of the children of this world, is no true disciple of him, "who for the joy that was set before him endured the cross, despising the shame;" "who learned obedience by the things that he suffered, and being made perfect, became the author of eternal-salvation unto all them that obey him."

If your relations or your neighbours are the slaves of sin; if they practise any manner of dishonesty; if they tempt their children to evil by setting them bad examples; if they take their Maker's "name in vain," or frequent public-houses to make brutes of themselves, and waste that money which would support their families in credit and comfort; take no such persons for your friends or companions, for they will envy the

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happiness of your virtuous course, and strive by every means in their power to bring you down to their own wretched level.

But, my reader, if thou lovest God with all thine heart, as thy merciful Father and best Friend; if, when this short life is over, thou hopest to be where Christ thy glorified Master now is, resolutely avoid the society of the wicked. Though they tempt thee by a false appearance of kindness, though they "flatter with their tongue," fly from them; rather live alone than join their companies, for their feet are in the paths of destruction.

Follow then the road marked out and trodden by our great teacher, whether it lead thee through "Good report or evil report:" and if during this short life it should be rough and thorny, as his was; if thou art permitted, like him, to suffer and be "persecuted for righteousness' sake," "Rejoice and be exceeding glad, for great will be thy reward in heaven."

We have now considered the first twelve verses of the incomparable sermon upon the mount ; and I have endeavoured to bring them home to your breasts, and to impress upon your minds the necessity of performing the conditions required, if you aspire after the heavenly blessings which are here held out, and placed as it were within your reach. Should you happily resolve to give up your sins and vanities, to purify your hearts, and turn truly to the Lord your God, the promises of both worlds are with you ; for even here, whoever lives long may say with holy David, “ I have been young, and now am old ; yet saw I never the righteous forsaken, nor his seed begging their bread.”

But this is a small part, a dust in the balance, compared with the glorious prospects which open to the good man beyond the grave. Hear what his Saviour says ; hearken to what shall



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hereafter be the different conditions of the wicked and the just : “ In the end of the world the Son of Man shall send forth his angels, and they shall gather out of his kingdom all things that offend, and them which do iniquity, and shall cast them into a furnace of fire ; there shall be ~~wailing~~ and gnashing of teeth. Then shall the righteous shine like the sun, in the kingdom of their Father !”

O, my Christian brethren, lay this to your hearts ! think of it when you lie down, and when you rise up ; when the curtain of darkness covers the works of God, and when the glorious light of day displays them to our admiring view : for “ how shall we hope to escape, if we neglect so great salvation !”

Make yourselves ready for the awful time when “ the angels shall come forth, to sever the wicked from among the just.” Live soberly, righteously and godly, in this present world, looking for the glorious appearing of the Great God,

and our Lord Jesus Christ, who gave himself for us, that he might redeem us from all iniquity, and purify unto himself a peculiar people, zealous of good works."

Remember that the day of the Lord cometh as a thief in the night, and when the children of this world shall say, "peace and safety" to their fellows, then "sudden destruction cometh upon them, and they shall not escape." But we who have the glorious light of the gospel, the words of our blessed Lord, to guide us, "are not in darkness, that that day should come upon us unawares." Let us then by every thought, word, and action of our lives, prove that we are "children of the light," "putting on the breast-plate of Faith and Love, and for a helmet, the Hope of Salvation."

May the words which ye have now read, sink deep into your hearts! May they persuade you diligently to study the precepts, and conform your lives to the

bright example of him, who, after a life of perfect obedience, and true holiness, was raised from the grave by his almighty Father, and received into heaven! May you resolve, while it is yet in your power, to "flee from the wrath to come," and "lay hold upon eternal life;" and "may the God of peace sanctify you wholly, and preserve your souls and bodies blameless unto the coming of our Lord Jesus Christ!"

"Now unto him who is able to keep you from falling; and to present you faultless before the presence of his glory with exceeding joy,—to the only wise God, be glory, and majesty, and dominion, and power, both now and ever. Amen."

THE END.





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**SELECT APHORISMS,**

**OR**

**MORAL AND RELIGIOUS SAYINGS**

**OF**

**DR. WHICHCOT,**

**WITH A BRIEF**

**ACCOUNT OF THE AUTHOR.**

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**BOSTON :**  
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**1820.**



## A SELECTION

OF

### DR. WHICHCOT'S APHORISMS.

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1. **SOME** are *Atheists* by neglect, others are so by affectation; they that think there is no God, at *some* times, do not think so at *all* times.

2. *Knowledge* alone doth not amount to *Virtue*; but certainly there is no *Virtue* without *Knowledge*. *Knowledge* is the first *step* to *Virtue* and *Goodness*; but *goodness* is not without *delight* and *choice*.

3. It is a great deal *easier* to commit a *second* sin, than it was to commit the *first*; and a great deal *harder* to *repent* of a *second*, than it was to *repent* of the *first*.



4. What is *perfected* hereafter, must be *begun* here.

5. Man is *made* for better purposes, than for the drudgery of the world, much more than for the slavery sin.

6. By these two things Religion is recommended to us above all other things whatsoever: 1. By the satisfaction we thereby enjoy in *Life*; and 2. By the Expectation we have thereby at *Death*.

7. Did Christians live according to their Religion, they would do nothing but what truth, righteousness and goodness do, according to their understanding and ability: and then one man would be a *God* unto another.

8. Nothing is more credible than that men's States *shall* differ as much as their spirits and Tempers do differ.

9. He that *threatens* may be *better* than his word, and very well save his word; for no man is worse than his word, because he is better than his word.

10. Right and Truth are greater than any Power, and all Power is limited by Right.

11. Every one that is honestly disposed may find *direction* for what he is to do, from Right Reason and Plain Scripture; the only ways by which men are taught of God,—nor is any other teaching necessary.

12. Men have an itch, rather to *make* Religion, than to *use* it; but we are to *use* our religion, not to *make* it.

13. Only Madmen and Fools are pleased with themselves: no wise man is good enough for his own Satisfaction.

14. That which is the *best* employment here, will be the *only* employment in eternity, and with great improvement and advantage: There, we shall have none but good Company, and they will be better than they now are. We shall have neither guilt *within* us, nor enemies *about* us, nor Death *before* us.

4. *Will* be *begun* *There is no better way to learn*

5. *He* *who* *never changed any of his*  
*than* *He that* *never corrected any of his*  
*more* *He who* *was never wise*

6. *He* *will not be charitable enough to ex-*  
*amine* *what he reckons mistakes in others.*

17. *None of us was born knowing or*  
*wise; but men become wise by consid-*  
*eration, observation, experience.*

18. *Those that differ upon reason,*  
*may come together by Reason.*

19. *He that gives Reason for what he*  
*saith, hath done what is fit to be done;*  
*and the most that can be done: He,*  
*that gives not Reason, speaks nothing,*  
*though he saith never so much.*

20. *If a man be once out of the use*  
*of reason, there are no bounds to unrea-*  
*sonableness.*

21. *Conscience, without judgment, is*  
*Superstition; Judgment without con-*  
*science, is self-Condemnation.*

22. No man is *wise* enough for his own Direction ; *powerful* enough for his own defence ; or *good* enough for his own Satisfaction.

23. It had been better for the Christian Church, if that which calls itself Catholic, had been less employed in creating pretended *Faith*, and more employed in maintaining universal *Charity*.

24. Let not any one use that severity, in the case of *another*, which his *own* case will not bear : For a man may condemn himself in the person of another.

25. It is not to be expected that *another* man should think as I would, to please me, since I cannot think as I would to please *myself* : it is neither in his nor my power to think as we will, but as we see reason and find cause.

26. Let no man *condemn* another, for *such* things, as he desires God would *pardon* in himself.

27. The Right of the case is the Law of heaven, and *should be* the Law of the world.

28. *Hypocrisy* is as easily known to a man himself, as he knows whether he is awake or asleep, in health or sick : for, what doth a man know, if he knows not what he *means* !

29. When the *Doctrine of the Gospel* becomes the Reason of our mind, it will be the Principle of our *'Life*.

30. If Reason may not *command*, it will *condemn*.

31. Reason *discovers* what is natural, and *receives* what is *supernatural*.

32. What has not Reason in it, or for it, if held out for Religion, is man's *Superstition* ; it is not religion of God's making.

33. God hath set up *Two Lights*, to enlighten us in our way : the Light of *Reason*, which is the Light of his *Creation*, and the Light of *Scripture* which is *After-Revelation* from him. Let us *make* use of these two lights, and suffer neither to be put out.

34. I will not make a Religion for God, nor suffer any to make a religion for *me*.

35. Nothing spoils human nature more than false zeal. / The *Good-nature* of an Heathen is more Godlike than the furious *zeal* of a Christian.

36. The *Dissembler* does not think *within himself* what he says; the *Flatterer* does not think *of you*, what he says: the Dissembler intends not the *Truth*, the Flatterer means not the *Good*, he speaks: The one speaks contrary to *Veracity*, the other contrary to *Charity*.

37. Our *Notions* are more our own, than any thing *without* us; and I count nothing *Mine*, that I cannot defend against all the world.

38. Had not *Infinite Goodness* been the Law of Heaven, there had never been any other being but God.

39. It is weakness and folly to *do* those things, which must be *undone* again with shame and sorrow.

40. If there be any thing *monstrous* or prodigious in nature, it is a Proud Creature, and an Insolent Sinner.

41. Religion *begins* in Knowledge; *proceeds* in Practice, and *ends* in Happiness.

42. Ignorance of that will not *destroy Another*, the Knowledge of which will not *save me*.

43. So far as it is *beyond* the Text, it is *man-made* Divinity, about which we shall always *differ*, because there is no authority to *determine* us.

44. Man in this state is not as he *should be*, because of Non-use and Misuse and Abuse of Himself : of some one of which every one is more or less guilty.

45. All *worldly Things* are so much *without* us, and so subject to the power of vanity und uncertainty, that they do not *make* us when they *come*, nor *mend* us while they *stay*, nor *undo* us when they are *taken away*.

46. The Beginnings of Sin are *modest*, the issues of it are *impudent*.

47. By Use, Custom and Practice, Men come to be *Any thing*, though never so irrational and unnatural.

48. *Using* and enjoying is the true *Having*.

49. Nothing should *alienate* us from one another, but that which alienates us from God.

50. The *Sense of Repentance* is a better Assurance of Pardon, than the *Testimony* of an *Angel*.

51. It is impossible for a Man to be made Happy by putting him into a *Happy Place*, unless he be first in a *Happy State*.

52. Religion is intelligible, rational and accountable ; It is not our *Burthen*, but our *Privilege* ; it is not for our harm, but given us for our *Good* : There is no one thing, in all that Religion which is of God's making, (whether that of Creation or Christian,) of which any sober man, in the true use of his Reason would say,



**Pardon me in this** (as 2 Kings v. 18); or from which he would be released, though he might have his pardon or release under the seal of Heaven.

53. A man is not *excessively* wicked on a sudden, but no man knows when he is going, how far he shall go.

54. No man is True to Himself that is False to his God : no man that is Ill-employed, is certain he shall be True to himself.

55. He wrongs himself, that upon account of Religion, comes under the obligation of any thing in point of *Conscience*, which he is not obliged to by Reason and Scripture.

56. No one reverenceth a *wicked* man; no, not a wicked man himself.

57. Wisdom and Power are *Perfections* only as they are *in conjunction* with Justice and Goodness.

58. Man's *Fame* is his Second Security for Goodness, as *Conscience* is his first.

59. Joy is the life of Man's Life. Joy and Grief are things of great Hazard and

**Danger in the Life of man: The one *breaks* the Heart, the other *intoxicates* the Head: An Eye to God in both, doth poise and balance.**

60. Men of Holy Hearts and Lives, best understand Holy doctrines and things. Those who have not the *Temper* of Religion, are not competent Judges of the Things of Religion.

61. *True Religion* will make those Good-natured, whom it finds Bad-natured.

62. Will, *without* reason, is a blind man's motion; Will *against* reason, is a Mad-man's motion.

63. *Heavenly Things* are the greatest Truths and realities in the World, and our Life is in them.

64. *Truth in practice* proves Goodness.

65. Unless a man takes himself sometimes out of the world by Retirement and Self-Reflection, he will be in danger of losing himself in the world.

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66. It is not to *no* purpose, to speak things that are not presently understood. Seed, though it lies in the ground *anhile* unseen, is not *lost* or thrown away, but will bring forth fruit. If you confine your *Teacher*, you hinder your *Learning*: if you limit his Discourses to your *present* apprehensions, how shall he raise your understanding? If he accommodates all things to your present weakness, you will *never* be wiser than you *now* are: you will be *always* in swaddling-clothes.

67. The *Spirit* in us is the Reason of our minds illuminated by the *written* word. The Spirit now teaches by these *Writings*.

68. If you would be Religious, be *Rational* in your religion.

69. In Morals, it is most true that, every Man hath Himself as He useth Himself: for we work not of ourselves; and no man is *born* with wisdom and Virtue.

70. In Scripture none are called *Sinners*, but those that sin against *Knowledge* and *Conscience*.

71. If a man will be *righteous* and *equal*, let him see with his Neighbour's eyes in his own case, and with his own eyes in his Neighbour's case.

72. None loves himself *too little*.

73. Men are not to be taught with *Clubs*, but with *Fescues*, pointing to the Letters. Letters are not to be knocked into the Head, but to be offered to the Eye.

74. The Church of Christ hath not two more choice Things, than the *Simplicity* of her Faith and the *Sincerity* of her love.

75. Let all the strife of men be, who shall *Do Best*; who shall *Be Least*. †

76. No man is greatly *Jealous*, who is not in some measure *Guilty*.

77. Nothing is more absurd than an *old Child*.

78. Most commonly the *Weakest* are

the most wilful; and they that have the least reason have the most Self-conceit.

79. Every man is undoubtedly as much to Himself as we are to ourselves.

80. *I may not be an Enemy; I would not have one. To be an Enemy is a Sin: to have one is a Temptation.*

81. None are *known* to be Good till they have *opportunity* to be Bad.

82. The improvement of a little *Time* may be gain to all Eternity: and the Loss of a little time may be the greatest Loss that can be.

83. Those who are *Crafty*, think the wisdom of God warrants him to deceive: Those who are *Revengeful*, think the Goodness of God permits Him to be cruel: Those who are *Arbitrary*, think the Sovereignty of God is the account of his Actions. Every one attributes to *God* what he finds in himself: but that cannot be a Perfection in God, which is a Dishonesty in man.

84. I have always found that such *Preaching* of Others hath most com-

manded my *Heart*, which hath most illuminated my *Head*.

85. The mind of Man is not Reformed by *Infusing* any thing into it ; but by offering Reason, Argument and Truth, that produce Goodness.

86. Christ's *Design* was, to rid the world of Idolatry ; to discharge the Burthen of Ceremonies ; and to advance the Divine Life in Men.

87. It is the chiefest of good things for a man to be *Himself*.

88. *Understanding* should go first and find out the way ; then *Passion* should be as Wings to carry us on in it.

89. Scripture, as a Rule of Faith and Life is not *One* Text, but *All* : the Sense and Meaning of Scripture is Scripture : that is not *said* which is not *meant*.

90. None can do a man so much Harm, as he doth himself.

91. In Censure never say the worst, nor ever punish to the uttermost : Abate something of extremity for thy own sake : All offend.

92. Religion is a good Mind and a good Life.

93. If you only *say* you have a *Revelation* from God ; I must have a *Revelation* from God too, before I can believe you : as St. *Peter* and *Cornelius*.

94. Neither God nor man doth alter any one's *Mind*, otherwise than by *Reason*, *Persuasion* and *Satisfaction* : for *Intellectual* nature is commanded by nothing but by *Reason* and *Consideration*.

95. We are none of us at all better than we *mean*.

96. Better have no *Confidence* than self-*Confidence*.

97. Things but *half-done* will quickly be *undone*.

98. He is a *Wise man* who is not his own-Fool ; not befooled by his own fancy and-imagination.

99. The longest *Sword*, the strongest *Lungs*, the most *Voices*, are false measures of *Truth*.

100. It is a very great Evil to make God a *Mean* and the world an *End* ; to *name* God and to *intend* the World.

101. The ground of man's misery is not the *first* Fall, but the *second* Fault, a Lapse upon a Lapse : for a second sin is not only another of the same kind, but a consummation of the first.

102. Take heed of the first stumble ; for it is *Ominous* : and at best, there is a good step lost.

103. All Creatures that are *Original* to others, take *Care* of them, till they can make their own Defence and Supply. This is true, throughout the *whole* Creation of God : and I will rather think, that God did *not* make the world, than that he will *fail* to be very good unto the Creatures that he hath made.

104. That Goodness cannot be *wanting* in God, the want of which God *condemns* in his creatures : That cannot be a Perfection above, which is an Imperfection below.



105. Who will think a man does *believe*, that does things contrary to what he says he believeth?

106. Laziness is more *painful* than Industry; and to be employed is *easier* than to be Idle.

107. We have not *finished* our work, till we are well-informed in our *Judgments*, well-refined in our *Spirits*, and well reformed in our *Manners*.

108. He is *Weak*, that cannot judge what is the Right of the case; and he is *Wicked*, that for ends and purposes will *vary* from it.

109. It is better for us that there should be *Difference* of Judgment, if we keep *Charity*: but it is most unmanly to *quarrel* because we differ.

110. Let Him that is assured, he *errs* in *nothing*, take upon him to condemn *every* man that errs in *any* thing.

111. God applies to our Faculties and deals with us by *Reason* and *Argument*. Let us learn of God, to deal with One an-

other in Meekness, Calmness, and Reason, and so represent God.

112. Those that are *Unhappy*, Know who are their *true* Friends.

113. Though the *Speaker* be a Fool, the Hearer should be a Wise Man.

114. If a man could believe what he *would*, a Sinner would never be self-condemned.

115. The prophane *Swearer* sins, for *nothing*, upon no *Temptation*, for no *Credit*; unless it be a Credit not to be believed.

116. An ingenuous Mind and a true *Penitent*, doth with *more* difficulty forgive himself, than God doth forgive Him.

117. It is *easier* to *convince* one of the best Morals and best Intellectuals, than one of the worst morals and worst Intellectuals.

118. Men are not so weak, save *only* in Religion, to think any one is in *Earnest*, if he do no more than *talk*.

119. The nearer we approach to the *God of Truth*, the farther we are from the danger of Error.

120. If the *Passions* be not under the government of Reason, the *man* is under the government of his passions, and lives as if he had no Reason. Passion ungoverned by Reason is *Madness*.

121. It is a *wise* man's Motto, "I live to be wiser *every day*," I am not too wise to be taught of any.

122. A *repining* Life is a lingering Death.

123. What great Content have they who live in *Reconciliation* with God, and his whole Creation!

124. Self-Will is the greatest Idol in the world; it is an Anti-Christ, it is an Anti-God.

125. We never do any thing so *secretly*, but that it is in the presence of *two* Witnesses, God and our own Conscience.

126. Where men have *not considered*, they should rather be patient to hear

than forward to speak. He spends too fast who *talks* too much.

127. Matters of *private* Apprehension ought not to make a public Difference.

128. The affectation of *Singularity* is no pre-eminence : and the more of Faction, the less of Piety.

129. He that is full of him-self goes out of Company as wise as he came in.

130. *Virtue* is in our power, though *Praise* be not : we may *deserve* Honour, though we cannot *command* it.

131. None can tell *what* that man will do, who durst vary from Right : for by the *same* Authority that he varies from it in one Instance, he may in all.

132. *Credulity*, or an easiness to believe, without reason or scripture, is a Stranger to Wisdom and the very Nurse of Superstition.

133. *Human* nature, if it be Right and be not abused, is, beyond all other natures below it, most *tender* and compassionate, and cannot, by *true* Religion, be made fierce and cruel.

134. The Good man maintains his Integrity, according to his judgment *what-ever* befalls him.

135. The Romanists *adulterate* what is True in Religion, and *superadd* what is False.

136. He that is Dishonest trusts nobody.

137. Whatsoever there is *good Reason* for the doing of, is warranted of God.

138. *Zeal* for Truth and *Conscience* of Duty, are high Titles ; things of great name ; but the greatest Mischief follows, where *Passion* and *Interest* are so clothed.

139. Whosoever suspects, thinks himself suspected.

140. We do not think them Our Friends, to whom We are not Friends.

141. Men that are *often* Angry and for every trifle, in a little time will be little regarded ; and they that reprove with *Passion* will be less regarded when they reprove with *Reason*.

142. It is not Religion, but Superstition, that makes us *dread* God : Religion makes us reverence, love and delight in God.

143. They that take no Delight in the exercise of *Virtue*, could take no delight in *Heaven*, either in the Employment or in the Inhabitants thereof.

144. There is a Malignity in Sin that poisons the Nature of Man ; and through sin, One man is formidable to another.

145. Men work themselves into an *Atheistical Judgment* by *Atheistical Practices*.

146. *Virtue* cannot be *forced* upon a man's Practice, nor *Happiness* be *forced* into a man's Enjoyment.

147. Moderation is Abating of our own *Right* to comply with other men's *Necessities*.

148. The Pleasures of *Sense* ; the Prevalency of *Bodily Temper* ; the allurements of *Pleasure, Gain* and *Honour* from without ; the *Presence* of the  
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things of this Life and this World ; the *Absence* of the things of the other Life and the other World ; the *great* Improvement necessary to a higher Life ; the *no* Improvement necessary to this ; the *Depravation* of our Principles by ill use : these things make it *hard* to live religiously.

149. Morality is not a *Means* to any thing but Happiness ; every thing else is a *Means* to Morality.

150. The veriest *No-bodies* in the world are the greater *Busy-bodies*.

151. We find it easier to go on than to go back.

152. If I have not a *Friend*, God send me an *Enemy*, that I may hear of my *Faults*. To be admonished of an *Enemy* is *next* to having a *Friend*.

153. God laid no foundation of *Wickedness*, in the Principles of His Creation : it is an unnatural Superstructure of our own, *without* a foundation.

154. In the *Lower* degree of Sin, God is *neglected*, in the *Higher* degree of Sin, God is *affronted*.

155. No men stand more in *Fear* of God than those, who most deny Him and least *love* Him.

156. We are not to submit our understandings to the belief of those things that are *contrary* to our Understanding. We must have a Reason for that which we believe *above* our Reason.

157. If a man has wrong Suppositions in his mind concerning *God*, he will be wrong through *all* the parts of his Religion.

158. For men to confine the Divine nature to any Material thing, or expect divine Influence *from* any Material thing, is *Idolatry*.

159. Knowledge in the Understanding, is *Truth* ; in Practice, is *Goodness*.

160. Darkness spoils Modesty ; no man blushes in the Dark.



161. If I can shew a man Argument and Reason, I will convince his Judgment against his Will.

162. Reverence God in *thyself*: for God is *more* in the *mind* of man, than in any part of this world besides; for we (and we *only* here) are made after the Image of God.

163. He that doth *wrong* to Himself, to Whom will he do *Right*?

164. A *Proud* man hath no *God*; for he hath put down God and set Himself up. An *Unpeaceable* man hath no *neighbour*; for he hath driven them all away. A *Distrustful* man hath no *Friend*; for he hath disoblige'd all: Who will be friendly to Him, who hath no good opinion of another? A *Discontented* man hath not *Himself*; he hath lost himself, because things are not as he would.

165. What is not from God, by Reason or by Scripture, cannot *recommend* us to God.

166. Where *Scripture* doth not direct, God refers us to the Direction of *Nature*: therefore, where you have not a Text of *Scripture* for what you do, be Rational in what you do.

167. Give me a Religion, that is grounded upon *Right Reason*, and *Divine Authority*: such as when it does attain its effect, the World is the better for it.

168. Future Misery is not a Foreign Imposition by Power, but an *Acquired Constitution* of mind: it is Guilt of Conscience and Malignity of Spirit.

169. Do not think, God has done any thing concerning thee, *before* thou camest into Being, whereby thou art determined, either to Sin or to Misery. This is a falsehood; and they that entertain such thoughts live in a Lie.

170. *Sincere Intention* is Evangelical Perfection.

171. If impartial *Examination* goes not first, gross Folly and Superstition will follow after.

172. He that takes himself out of God's hands into his own, by and by will not know what to do with himself.

173. There *must be* greater Perfections than We are invested with; and Man is an Argument to himself that there is a God.

174. Can a creature be *Happy*, without God, who cannot *be* at all, without Him?

175. One that is a Believer, and one that is *obedient*; one that is an Unbeliever, and one that is *Disobedient*, is the same.

176. Some out of Superstition *dare* not examine the doctrine of Religion; but blindly refer themselves to other men. Some, out of Design, *will not* examine what they profess; because they practice upon Religion, and it is not Truth, but *Interest*, that is intended by them. Some, out of Idleness and self-

neglect, *do not* examine their Religion ; all their care being to be denominated from it.

177. When we do any good to *Others*, we do as much or more good to our selves.

178. The more you are offended at your *evil Thoughts*, the less they are *yours* ; the more they are your Burthen, the less they are your Guilt. The Knowledge or thought of evil is not evil : it is not what you know, but what you consent to.

179. If God should *neglect* (not punish) a Sinner, as a sinner neglects God, they would never meet to Eternity.

180. It is certain, that God intended Himself to be the peculiar object of Mind and Understanding in Man ; because Mind and Understanding in Man are beyond the Satisfaction that is to be had in any thing, but God himself. It is too big for the World, and too good for it.

181. The Laws of God are not *Impositions* of Will or Power and Pleasure ; but the Resolutions of Truth, Reason, and Justice.

182. A mind, blinded by Ignorance and depraved by vice, is Deformed ; and in an unnatural, which is an uneasy, State.

183. No man can *command* his Judgment ; therefore every man must *obey* it.

184. *Press* no Argument beyond a rational Proposal : let every man be *heard* : it is else much the same as to turn him of company ; for he is made nobody  
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Nothing *without* Reason is to *opposed* ; nothing *against* Reason is to be *believed* : Scripture is to be taken in a rational sense.

186. They do not *advance* Religion, who draw it *down* to bodily acts ; or who carry it *up* highest into what is Mystical, Symbolical, Emblematical.

187. He that acts *without* Judgment of Reason, will soon act *contrary* to it.

188. It is not for our good, to be at Liberty to do ourselves Hurt. This *Religion* keeps us from.

189. Nothing *can* be a matter of Faith, which is *not* a matter of Revelation.

190. It is but *little* Christ hath of Us, if he hath *All*.

191. Make not an Injury, where there *is none*; And there is none, where none is *intended*: In such a case it is a mere *chance*.

192. No man is convinced of Truth by another's falling into Passion, but rather *suspects* Error and Design.

193. He that knows *most*, thinks he has most still to learn.

194. When there is most of *God*, there is least of *Self*.

195. That power is in vain which is never in use.

196. A great *Faction* is many *Persons*, yet but one *Party*, and that is but  
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**Opinion :** such a Faction is but one man in point of *Judgment* : one free-spirited man is, in this particular, equal to a whole Faction.

197. *The Spirit of a Man is the Candle of the Lord ;* Lighted by God, and lighting us to God.

198. We cannot be undone but by ourselves.

199. *Truth* is not only a man's Ornament, but his Instrument : it is the *great* man's Glory, and the *poor* man's Stock : a man's Truth is his Livelihood, his Recommendation, his letters of Credit.

200. God's *Image* is upon us and we belong to Him.

201. *Charity* is a great deal better than *Liberty*.

202. To *impose* what is Unreasonable is to usurp upon the Creation of God.

203. Religion doth possess and affect the *whole* man : in the understanding, it is Knowledge ; in the Life it is Obedience ; in the Affections, it is Delight in God : in our Carriage and Behaviour,

it is Modesty, Calmness, Gentleness, Quietness, Candour, Ingenuousness ; in our Dealings, it is Uprightness, Integrity, Correspondence with the Rules of Righteousness : Religion makes men *Virtuous*, in all Instances.

204. Religion has different Denominations and *names*, from different Actions and Circumstances ; but it is *One thing*, viz. Universal Righteousness : accordingly it had place at *all* times, before the Law of *Moses*, under it, and since.

205. *None* of those, who *had* the Holy Spirit in its extraordinary Gifts, were saved *by it* : and *many* that had *not* the Holy Spirit, in its extraordinary Gifts, were saved *without* it both before and since.

206. If thou goest about any thing in a *Passion*, thou takest upon thee, to do a *manly* act, when thou art *not* a man.

207. No man is *despised*, but Himself is the main Cause of it.

208. Nothing is more *Spiritual* than that which is *Moral*.



209. A man may *use* what he finds does better *dispose* himself for any religious Duty, as Fasting and Solitude may: but the danger is to fancy such a thing will *recommend* us to God.

210. The more we *use* Wisdom and Virtue, the more they are our Own, and the more we have of them.

211. He that believes what God saith, *without* Evidence that God says it, doth not believe God, while he believes the Thing which comes from God.

212. Our *Zeal* must be kindled with pure fire from God's altar; that it may rather warm than burn, enliven rather than inflame.

213. Determinations *beyond* Scripture have indeed *enlarged* Faith, but lessened *Charity*, and multiplied divisions.

214. *Some* are the *worse* for their Religion, but such religion is certainly bad: If this notion be not understood and admitted, "that Difference of Opinion, in some matters about Religion, should not

make Difference in affection," we shall *All* be the worse for our religion.

215. None so empty as those who are Full of *themselves*.

216. It is most *Christian*, and most *Politic*, and most *Prudent*, as the *best* rule for an easy passage through the world, which at best is troublesome enough, neither to *provoke* nor be *provoked*.

217. No man's *Inferiority* makes him contemptible: *every* man, taken at his *best* will be found good for *something*.

218. They have a reason for it, which the Apostle had not, who *reject* the *Use* of *Reason* in matters of Religion: but we *must* be *men*, before we can be *Christians*.

219. We ought not to *name* God without a *sense* of Him upon our minds.

220. God *abates* of his *own Right*, that the condition of Man might not be *forlorn*. Wherever there is a *Right*, there is a *Power* to moderate and abate of

that Right, yea, to part with it if we please: Any man may take *less* than his Right; may pardon upon *any* satisfaction; upon *no* Satisfaction. We all say, *We* have this right: and will we deny it to God?

221. There are *Sufferings* which are no punishments: as 1. The Effects of God's absolute Sovereignty [Jacob and Esau]: 2. those which come for probation and trial [Job]: 3. which come for exercise and increase of virtue: 4. which we are involved in, through the neighbourhood of sinners [Josiah overborne by Manasseh's Sin]: 5. Which prevent sin and misery [as, Knowing the power of infection, taking the righteous away by Death from the Evil to come]. Those *Sufferings* in this world only are punishments, where *Sin* is the natural or moral Cause of *Suffering*.

222. Truth lies in a *little* compass and narrow room; *Vitals* in Religion are few.

223. The more Mysterious, the more Imperfect: That which is *mystically* spoken is but *half* spoken: As darkness is, in comparison with Light, so is Mystery, in comparison with Knowledge.

224. It is not *morally* good to forbear the Use or abandon the Possession, of what is *naturally* good: *Mortification* is not denying our bodies, but denying our Lusts: Contempt of the world is not *Piety*, but Contempt of those that have the World is *Pride*. And, indeed, Pride and Humility are not distinguished by Wealth and Poverty.

225. We must learn of the Divine Wisdom, imitate the Divine Goodness, and depend upon the Divine Power.

226. It is *true* courage, to suffer for what is Good, and to blush at what is Evil.

227. Let not any man speak, when he is himself in a Passion, nor to any one that is so.

228. A good word costs as little as a Bad one, and is worth more, is more to the purpose.

229. The times behind us are Junior, the Times before Senior: the Seniority of the world is to come, the Juniority of the world is passed. Why do we attribute perfection to the world, backward; and to a man, forward?

230. The Execution of Malefactors is not more for the credit of Governors, than the Death of patients is for the Credit of Physicians.

231. The world will never be released from the *superstitions* of the *Roman Church*, till men confine themselves, in matters of Religion, to free Reason and plain Scripture.

232. What is created must be finite; and what is finite must be fallible: when therefore God made a Creature finite and fallible, He resolved to forgive, upon Repentance and Amendment.

233. A good man's Life is all of a piece.

234. Some *speak*, only because they will not hold their tongue, making speech an End, not a means. If we cannot govern our Tongues, we may imprison them.

235. He that *repents* is Angry with himself: I need not be angry with him.

236. It is not so bad to forget God, as it is to mis-represent him : a Neglect is not so bad as an abuse.

237. Defend God's Truth in God's way.

238. *Repine* ! Is not the World Moral, worse than the World natural? Our bad manners are our bad Times. We condemn the effect, which is suffering ; and absolve the cause, which is the Sinner.

239. There are afflictions, for our Good ; Temptations for our Trial ; Difficulties, for our Exercise ; and Employments, for our Powers and Graces.

240. No *Sign* can warrant our Belief, unless it be in conjunction with a Doctrine worthy of God.

241. Enthusiastic Doctrines—good things strained out of their Wits. Among Christians, those that pretend to be *inspired*, seem to be Mad: among the *Turks*, those that are Mad, are thought to be inspired.

242. A Wise man is ever ready to acknowledge that he owes the better half of that Title to good *Conversation*.

243. It is not good to live in *Jest*, since we must die in *earnest*.

244. The Law supposes, that the Judge is an Advocate for the Prisoner, and will suggest such Defences as are lawful.

245. As we *do* for Ourselves, we *should do* for others, *excuse* where we cannot justify.

246. Yesterday we *were* not; To-day we *are* but little; To-morrow we *may be* nothing.

247. Let the Lord make Rules for his House, and the Steward take Care for the Observance of them.

248. *Elijah* despised not what the *Ravens* brought.

249. I count it true Sacrilege to take from God to give to the Creature ; yet look at it as dishonouring God, to nullify and make base his Works, and to think that he made a sorry, worthless Piece, fit for no use, when he made *Man*.

250. Truth is Truth ; whoever hath spoken it, or howsoever it hath been abused.

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*Brief Account of Dr. Whichcot.*

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BENJAMIN WHICHCOT, whom Lord Shaftesbury has named, "The preacher of Good Nature," was born at Whichcot Hall, in the Parish of Stoke, in Shropshire, March 11, 1609. He received his education at Emmanuel College, Cambridge, of which in 1633, he became Fellow. Here he was eminent for



learning, prudence, and piety. He acted as a Tutor in his College, and had the honour of forming some distinguished scholars. Being ordained to the ministry in the Church of England, in 1636, our young divine established the afternoon lecture on Sundays in Trinity Church, Cambridge, which Archbishop Tillotson says, he preached for almost twenty years together, having a great number, not only of the young scholars, but of those of greater standing and of best repute for learning in the University, his constant and attentive auditors, and in those wild and unsettled times contributing more to the forming of the students to a sober sense of religion than any man in that age.

At an early period of his life he is said to have lived much with the first Earl of Shaftesbury, and to have preached before him the greater part of the sermons that were afterwards printed.

On account of his pulpit talents, Whichcot was appointed one of the

University preachers ; he was afterwards chosen Provost of King's College, in the room of Dr. Collins, who was ejected by the Parliament, but who, with the consent of Whichcot, enjoyed a share of the revenues of the place. Whichcot in his last Will also left Sir John Collins, son of the ejected Provost, a legacy of one hundred pounds.

In 1649 Whichcot was created Doctor of Divinity, and in 1651 he served the office of Vice-Chancellor: the same year his college complimented him with the Rectory of Milton, near Cambridge.

Notwithstanding Dr. Whichcot's learning and moderation, at the Restoration, 1660, he was removed from the Provostship, by special order from the King: but though removed, he was not disgraced or under displeasure ; so far from it, that, he was on the contrary only called up from the comparative obscurity of a University life, to a higher and more conspicuous station ; From a place where

he had already done much real service, to one where there was still much to be done. He was in 1662, elected and licensed Minister of St. Anne's, Blackfriars, where he continued till the Fire of London, in 1666, when he retired to his living at Milton: here he preached constantly and relieved the poor, and had their children taught to read at his own charge, and made up differences amongst the neighbours: From this privacy, he was again called up to London, on an appointment by the Crown to the Church of St. Lawrence Jeury, vacant by the promotion of Dr. Wilkins to the see of Chester: he owed this presentation to Wilkins's interest. While the church was re-building, upon the invitation of the Court of Aldermen, in the mayoralty of Sir Wm. Turner, he preached before the honourable audience at Guildhall Chapel, every Sunday afternoon, with great acceptance and approbation, for about the space of seven years. His own church being finished, he took pos-

session of it, preaching twice a week, to a very considerable and judicious auditory, though not very numerous, on account of the weakness of his voice in his declining age; enjoying a minister's best reward, the love and respect of his parish.

Dr. Whichcot closed a useful and happy life by a calm and Christian death, in the year 1683, and the 73d of his age, and was buried in the chancel of his own church, his friend Dr. Tillotson, who was the week-day lecturer there, preaching his funeral sermon. He left a considerable part of a plentiful estate to charitable purposes. Of him it may be truly said, that his *memory is blessed*.

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The foregoing account is extracted from a pretty full Memoir of this good man, in the First Volume of "*British Pulpit Eloquence: a Selection of Sermons, in chronological order, from the works of the most eminent divines of Great Britain, during the seventeenth and eighteenth*

centuries; with biographical and critical Notices," recently published by Gale and Co. Paternoster Row: In the same Volume, following the Memoir, is a striking sermon of Dr. Whichcot's on "The Difference of Times with Respect to Religion." The writer of the Memoir concludes the article with the following history and character of the *Aphorisms*:—"A collection of the author's notions and sayings was published in 1703, by Dr. Jeffery, and republished in 1753, by Dr. Samuel Salter, afterwards master of the Charter-house. This work in both editions, is entitled *Aphorisms*; it is the work which is most likely to keep alive the name of the author: for strong sense and a benevolent spirit, for apt phraseology and evangelical wisdom, it may be recommended to all theological readers, and particularly to preachers and candidates for the pulpit."

Hackney Road, June 30, 1815.

R. A.

THE END.



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